



Disce Mori.

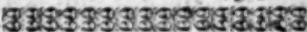
Learne to Die.

A Religious discourse, moouing
euery Christian man to enter in-
to a serious remembrance of
his ende.

*Wherin also is contained the meane
and manner of disposing himselfe
to God, before, and at the time of
his departure.*

In the whole. somewhat happi-
ly may be obserued, necessary to
be thought vpon, while we are a-
liue, and when we are dying,
to aduise our selues
and others.

Put thy house in order, for thou
shalt not liue, but die. *Eccy. 3. 1.*



L O N D O N

Printed by Iohn Wolfe.

1 6 0 0.



*To the Honourable and
vertuous his very good
Lady, the Lady Elizabeth South-
well, one of the Ladies of the
Queenes Maiesties most
honourable priuy
Chamber.*



Ately entring
(Right ver-
tuous Lady)
into some
more then ordinary
consideration of the
gracelesse attempts, and
desperate enterprises,
which many in these
dayes (& the more the
more pittie) by a cow-
ardly yeelding to euill
motions, commit euen

¶ 3 against

The Epist. Dedicatory.

against their owne sel-
ues, yea their owne safe-
tie; I thought to dis-
charge my duetie vnto
Almightie God, and
plaine meaning to men,
by setting downe onely
some shorte aduertise-
ment, for discontented
and distressed mindes.
But after, waying with
my selfe, how much it
concerneth euery man
to be careful of his end,
whereupon dependes
so great a charge, as
his eternall welfare is
worth; I then began to
draw that particular ad-
uertisement appertay-
ning

The Epist. Dedicatory.

ning vnto some, to a more general discourse, appliable vnto all, and euery one, in this forme, DISCE MORI, *Learn to Die*: For it seemed to me a thinge most necessarie, for euery sober Christian to be moued to enter into a serious remembrance of his ende, to know the meane and manner of disposinge himselfe to GOD, before, and at the time of his departure: that so by the assistance of Gods good grace, hee might liue and die the

The Epist. Dedicatory.

life and death of the
righteous, and that it
may bee saide of him,
which *S. Ambrose* some-
times spake of *Abra-*
ham, Mortuus est in bona
senectute, eo quod in boni-
tate propositi permansit;
Abraham dyed in a
good old age, for why?
Abraham perseuered
in his good resolutions,
in his old age, yea euen
vnto the ende. Madam,
I beseech the God of
Abraham, to graunt
you *Abrahams* good
successiue course, both
in the way, and at the
ende of the way. Your

mo.

The Epist. Dedicatory.

more then vsuall fauor,
and long continued ac-
ceptance, hath bounde
me vnto you, whome
otherwise I truely reue-
rence, for that I am ful-
ly perswaded, you true-
ly reuerence God, and
serue him, whome to
serue, is blessed libertie,
yea, (as I shall in the dis-
course following shew)
is the most honourable
estate of all. To make
issue of my duetifull
regard, this small occa-
sion is offered. Were I
a meere straunger, I
could not for prote-
ction sake, seeke any

The Epist. Dedicatory.

better patronelle of a religious discourse, the from a religious disposition: but your particular respect towardes me many waies, is such, as I shall liue and die vngratefull. I could haue wished to haue made testimonie of my willing intention by some other meanes, the by publishinge vnder your Ladyships name, these small labours, to the view of the world: for I must needes confesse, I was very loath; (respectinge my owne weakenesse) to make
that

The Epist. Dedicatory.

that knowne vnto others, which is best knowne vnto my selfe; vntill at last, being ouer entreated by some speciall friends, from the vniuersitie of Oxford, whose sober, iudicious, & very learned aduise, I knewe not howe to gainesay: I was induced to let this present tracte goe forward in the name of GOD. Wherein I seeke not praise, where none is deserued: but onely desire the Christian Reader, where ought is amisse) to attribute that

The Epist. Dedicatory.

2
vnto my selfe: and beseech your Ladyship, that if there bee any thing obserued, which may mooue so much as a good thought, that it woulde please you, to giue the glory only vnto God, to whose heauenly protection commēding you euē in my prayers, I cease for this time to holde you any longer from the matter it self, which followeth.

Your Ladyships in humble duestie

Christoph. Sutton.







The Preface to
the godly Reader.



*That Religion
is somewhat
out of ioynt,
when Christi-
an conu:rsation goes not e-
uen, as it ought with Chri-
stian professeion, it is so ap-
parant it cānot be denied,
such and so sensible a de-
fect, as that thereby the
whole bodie is not a little
blemi.*

To the Reader.

blemished. Those whose hearts desire is, that Israel may be saued, and whose true charity is wont to beseech God, for the good of all, haue not onely lifted up humble handes to heauen, but also endeouored by painfull labors, to seeke (as much as in them lieth, and so farre-forth as the times may permit and suffer) the best redresse in this case they could: some by substantiall answering, and soberly asswaging the turbulent humors of those men, whose priuate fancies haue much hindred higher proceedings

To the Reader.

ceedings in matters of
faith. Refuted they may be,
and are, quieted they will
not bee: others by deuout
and learned exhortations,
in seeking to make a stay
of those evils, which A-
theisme and want of the
fear of God, would in great
likehoode bring vpon this
declining world, both la-
bouring for their times to
keepe some remembraunce
of Iesus Christ in the
minds of men, before all be
too farre out of square, or
come to vnreconerable ru-
ine. But here may wee not
demaunde of the diligent
obseruers of our imperfec-
tions

To the Reader.

tions abroad, whose maner is so much to strike vpon this one string, and by this defect take occasion to call in question, nay, to bring in open obloquie our Christian cause, are none fallen at home from the ancient sinceritie, and harmlesse deuotion of former and better ages of the Church? Some state meddling actions; these vncharitable censures in cleane shutting out from the householde of faith, and hope of life, those who haue poore soules to saue as well as others, and beare as true a loue to Christ crucified as them-

selues

To the Reader.

selues, may put them in
minde, that wee may all
beare a part together in
that song of mercy; Asper
gas nos Domine, Cleanse
us O Lord. May we not all
be thinke our selues on both
sides, whether these bee not
the dayes whereof our Sa-
uiour Christ spake, Wher-
in iniquitie shoulde a-
bound? Was euer that old
complaint of Hilary more
trulie verified? Dum in
verbis pugnaest, dum in
nouitatibus quaestio est,
dum in ambiguis occa-
sio est, dum in consen-
su difficultas est, iam ne-
mo Christi est; While

there

Hilarius
ad Cons-
tantium

To the Reader.

*there is strife in wordes,
while there is question in
innouations, while there is
occasion in doubts, while
there is a waywardnesse in
consent, none is of Christ.
This nipping and galling
one of, and at another, this
eager pursuit of the liuing,
and troubling the verie
ashes of the dead, (who can
not answer for themselves)
is farre from that charitie
that hopeth all thinges:
and the counsell of that
spirit that biddes vs pray
one for another. To see
what wit and learning is
wont to doe in tossing the
testimonies of auncient re-
cord*

To the Reader.

cord to and fro: nay, which
is more, in wresting the ve-
rietext of holie writ upon
the tenters of our owne dis-
positions, would so amaze
him, that shall reade ouer
with aduise ment, the con-
trouersies of these times, as
he shall think some of them
rather discourses to trie
masterie, then otherwise
sincere trauels employed for
Gods glorie, and his Chur-
ches good. Now God of his
mercy grant that once this
frowarde crossing worlde
may drawe to a Christian
harmonie, that wee may
haue lesse fighting and wri-
ting for religion, and more
ende-

To the Reader.

indenuouring on all partes
to become as we ought,
more religious ; that so
this little Arke of Christes
Church may nowe in the
coole of the Euening, with
a soft gale drawe home-
warde, and with olde Si-
meon embracing Christ,
make readie to depart in
peace. It is the Wisemans
aduise to euerie one, Re-
member thy ende, and
let enmitie passe . And
thus much wee beseech at
their hands, in whose har-
dest iudgement our cause is
so feeble, that setting aside
all priuate respects , they
would at last consider whose
gracions

To the Reader.

gratious protection hath
defended so long his, and
our cause, whose louing and
watchfull eye hath preser-
ued her, who is (and God
graunt long may bee)
the staffe of our peace, cal-
ling to minde that of our
Saviour, If you will not
beleeue me, yet beleeue
me for my workes sake.
For those busie spirits nea-
rer home, who would needs
gouerne before they haue
well learned to obey, and
that at their first bourding
must sit at the helme to
guide all, how raw, how un-
skilfull soeuer: but experi-
ence hath long time since
taught,

To the Reader.

taught the worlde, and the
ruine of the East Church,
howe dangerous it is to
saile in a ship, where the pi-
lots are of a disposition to
bee quarrelling within
themselves: these mens new
deuises in matters of meere
concept, haue long seemed
unto themselves, better
then all the wisdom of the
world. But may we intreat
them at the last to recount
with themselves their own
follie, in making it as they
haue done, a perfection of
godlinesse, to call and rec-
kon others ungodly. And
this cursed scoffing at No-
ahs nakednesse, a sport to
delight

To the Reader.

delight their sower austerities, would to God these strange minded men would listen to the graue counsell of Saint Chrysostome: Quod si cupiditate iudicandi, iudex esse velis, sedem ego tibi ostendam, quæ magnum quæstum tibi conferet, & nulla animi labe maculabit, sedeat mēs & cogitatio, iudex in animam atq; conscientiam tuam, adducas omnia delicta tua in medium, dicas tecum quare hoc vel illud ausus es, If with a desire of iudging thou wouldest needes be a Iudge,

Chrysost.
in hom.
Mat, 43.

To the Reader.

I will shew thee (saith he) the iudgement seat, which shall be gainfull vnto thee, and no way touch thy conscience, let thy minde and thought sit downe to giue sentence, call forth all thy offences, and begin to say with thy selfe, why hast thou done this or that? This priuate examining of themselves, would soone make these publike controllers of all others, by plausible pretenses of reformation, to looke nearer home, and amend in themselves where much is amisse. S. Paule blamed their course whose manner was to goe
from

1. Tim.
13.
Gen 27.
30.

To the Reader.

from house to house. Esau that lost the blessing, was hunting abroad; but Iacob that had the blessing and the inheritance too, kept at home. The wise man, saith Salomon, is the first accuser of himself. And Iudah spake humbly of an offender, when hee said: She is more righteous then I. Let these men know that obedience is better then sacrifice, and that he who is wont to give grace unto the humble, is also said to resist the proud. Bee they well assured this sleight stuffe will shrink when it comes to the wet-

Gen 38.
36.

To the Reader.

ting. This counterfet coine will proue drosse, when it shall bee put to the great triall. An easier matter is it for deuisers to reprove others, then to amend themselves. Those who haue a blemish in their eye, thinke the skie to be euer cloudie. Nothing more common with troublesome dispositions, which haue not knowne the way of peace, then to bee contending, seldome contented what cause soeuer there be otherwise, to be thankesfull vnto God. The Lord by the Prophet Malachie saith, I haue blessed you: the

To the Reader.

unthankful people replied,
wherein hast thou blef-
sed vs? If all be not answere-
able vnto some mens con-
cepts, all is amisse; no bles-
sing of God acknowledged,
no thankfulness at all re-
membred. To let these also
go, with their childish pro-
ceedings, men are men,
Truth is truth: little need
haue we, did wee bethinke
our selues well, in this case
to complaine: worse we may
feare, better to come we doe
not hope for: our rather wā-
ting then enioying, may
make posteritie to acknow-
ledge our present good, in
which case the religious

To the Reader.

Psal. 65.
28, 29.

and well disposed may devoutly say, O Lord stablish the thing that thou hast wrought in vs, for thy temples sake and Ierusalem. A third sort there is, who seeing the world deuided into so many parts, care in effect for neither : of these kinde of men the Apostle could not but with weeping speake. And sure what more lamentable, then that men, who beare the name of Christians, should liue like Pagans, and Infidels, and say in their hearts with the foole, There is no God: Is not that of the same Pro-

phet

To the Reader.

phet founde true in these
mens maners. Man that
is in honour may bee
cōpared vnto the beasts
that perish. I thinke sure-
ly saith Saint Bernard, if
the beasts could speake, they
would call godlesse people
beasts. The daunger great,
the perill imminent, no
feare of God, no remem-
brance of the state present,
for that to come, if euer it
were needfull, it is now
needfull, comparing what
men are, with what they
should be, to call this world
to a remembraunce of it
selfe: If I am a father
(saith God) where is my

Bernard.
in Cant.

Mala. 1. 6

To the Reader.

loue, if I am a master,
where is my feare? If
there be a heauen, where is
our care in directing our
lines, for the obtaining of
the same? if there bee anie
thing to do these men good,
a remembrance of their
mortalitie, and an applying
themselves to learne to die,
shoulde somewhat auail. The
hand-writing once
against Baltazar caused
his verie hart to shake, and
his knees to knock together,
Mene, mene, tekell peres.
The worde mene, God hath
nūbered thy daies, tekell; thou
art weighed in the balance.
I mē take not heed in time,

Dan. 5.
25.

To the Reader.

may bee written of euerie
one whose dayes are in the
numbring. & we may feare
lest the hād write percs too
which may make al to cōsi-
der both what they are and
what they shalbe. w^hen we
see others dead we may cō-
sider we shal shortly do the
like, & take part in the same
lot that they haue done be-
fore vs. In the mean seasō, if
death be an enemy, as it is,
saith the Apostle, the let vs
watch it as an enemy, pre-
uent it as an enemy, & so be a-
ble to edure the assalts ther-
of whē need requireth, & at
the houre of our departure
rather reioice thē fear. her-

1. Cor. 15
26.

To the Reader.

this present discourse of learning to die, shall first lay before thee (good Christian reader) how necessary it is for euerie one to enter into a serious remembrance of his ende. The manifold reasons that should mooue him to this remembrance, amongst these reasons, specially the meditation of his state, and manifold afflictions incident vnto the life present, should mooue him hereunto. Correction causeth the scholler more painfullie to applie himself vnto his lesson: and so the manie chastisements in this world, cause vs the rather

To the Reader.

ther to bee more industri-
ous in this learning : the
meanes that call vs away
from so good a labour are
mentioned, and the maner
how to auoid these meanes
is withall expressed. To
make an entrance into this
so solemne a subiect ; I was
sometime since occasioned
by the treatable visitation
and most Christian ende of
that verie woorshipfull
knight sir Robert South-
well, whose approued ser-
uice in this Commonwelth,
and good reputation in his
Countrie, is well knowne
unto manie : but of whose
true heart to God-ward,

To the Reader.

both in the time of his life,
& at the time of his death,
my selfe can truly relate be-
fore others. If there be (as
without doubt there is) a
dutie which wee owe vnto
the faithfull departed, and
a good remembrance to bee
had of those happie soules;
then might I not omit a re-
uerende mention of him,
whose portion I trust assu-
redly is with God . Looke
what a mournesfull minde
during the time of this his
so Christian visitation,
could at times consider of,
and obserue in priuate, I
haue beene since by speciall
motiues drawn on, to make
that

To the reader.

that poore labour publike,
as a discourse proper vnto
the time. For although a
consideration of our depar-
ture from this world bee a
subiect not unfitting all
ages, yet seeing we are fal-
len into those dayes, where-
in manye liue as if they
should neuer die; and die, as
if with death al were done;
and when they come to de-
part this world they are so
farre to seeke in a right
disposing themselves to
God, as if they seldome or
neuer entred into any ear-
nest consideration of the
same. Necessarye are those
manie treatises which tend

To the reader.

to the amendment of life,
but because vpon our last
conflict dependeth our e-
ternall victorie, against the
professed enemy of our
soules, the well behauing
our selues in this combate,
must needes of all other be
most necessarie. To guide
the ship along the seas, it is
no doubt a good skill, but at
the verie entrance into the
hauen, then to auoide the
daungerous rockes, and to
cast anchor in a safe roade,
is the chiefeest ski' of all. To
run the race in good order
is the part of a stont cham-
pion; but so to run towards
the end of his race that hee

may

To the Reader.

may obtaine the crowne, is
the verie perfection of all
his paines. Then a good life
what more Christianlike,
but after that passed to die
in the faith and feare of
God, what more diuine?
To order aright the vpshot
of our owne time, and fare-
well from this world, what
more behouefull if we re-
spect our selues? but in
these occasions to bee also
helpfull vnto others, what
more charitable in re-
spect of the communion of
Saints, and that common
ioy we receyue in the good
of alle. Wee are charged to
let men liue loselie, and

To the Reader.

most vnchristianlie to depart this worlde, to leade their liues, and to goe out of their liues without order: what men doe, is one thing, what wee wish were done, is another. God knowes, and many can witness how often, how earnestlie wee call vpon this carelesse world, to remember that high and wrighty businesse of the soule men haue in hande. Though there bee not in vse, vnguentes cum oleo, which we finde rather appropriate vnto the former times of the Church, and neereſt vnto the Apostles.

them

To the Reader.

themselves. Yet we say with
Saint Iames: Infirmatur
quis? inducat presbyte-
ros & orent super eum:
and to this ende is our
Church forme set downe:
An order for the visita-
tion of the sicke, so insti-
tuted. We wish as heartilie
as anie Christians can,
that once the holy exercises
of fasting and prayer, were
more deuoutly put in prac-
tise then we see, and sorie to
see they are. We reuerence
antiquitie, wherein without
all question, God was more
carefullie worshipped, me-
morable deedes of deuotion
and hospitalitie, to his
glory

To the Reader.

*glorie more chearefullie
performed, what is conso-
nant to faith, and good
maners, wee allowe and
commend euen in those,
who seeme otherwise in the
opinion of manie so farre
different from vs, and wee
heartily wish that men
might see our good workes,
And so glorifie our fa-
ther which is in heauen.
It is said of Aristides, who
perceiuing the open scandal
likelie to arise, by reason of
the contention sprung up
betwixt him and The-
mistocles, to haue be-
sought Themistocles
mildly after this manner:*

Sir,

To the reader.

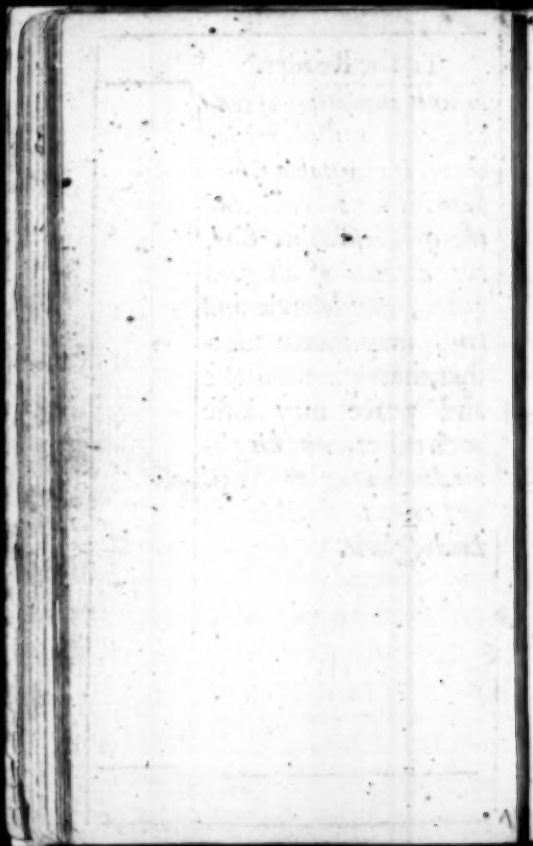
Sir, wee both are no meane
men in this commonwelth,
our dissention will prooue
no small offence vnto many,
good Themistocles, let
vs be at one, and if we will
needes strine, let vs strine
who shall excell each other
in vertue and loue. The
Elements though in quali-
ties diuerse: yet doe they all
accord for the constitution
of the bodie naturall, what
should Christians but ac-
cording for the conserua-
tion of the Church, that
they be not a shame to Israel
which Church is a bodie
mysticall: we are all sheepe
of that folde whereof Christ
is the

To the reader.

is the shepheard, we are all
stones of that building,
whereof he was the corner.
We are all braunches of
that Vine whereof hee was
the stocke. We haue but one
God for our father, that
created vs all, one Christ
Iesus to our Saviour, that
redeemed vs all, one holie
Ghost to our sanctifier, that
doth adorne vs all. We are
but pilgrimes and straun-
gers, and wee shall one day
find, that a peaceable chri-
stian life, with a good de-
parture from this worlde,
shal stand vs more in stead
then all the world besides,
when after beating our
braines

To the Reader.

braines in matters of contradiction, we shall perceiue that this charitable Christian life is worth all. And therefore beseech we God, the authour of all good giftes, that Mercie and truth may meete together, that righteousnesse and peace may kisse each other. And his glorie dwell in our land, until wee come to dwell in the land of glorie.









A

Copie of a letter sent from
Oxford to the Authour of this
booke, and thought good in his
absence to be set down by those
to whome the publique al-
lowance heereof did
appertaine.



After Sutton,
I have peru-
sed your co-
pie, which
seemeth to mee in my
simple opinion, very
deuout, diuine & lear-
ned: The subiect of
your booke, I greatly

B ap.

A Letter

approoue, for to teache
to die well, is the forciblest
perswasive to liue
well, which alas are in
these wicked times,
both little thought on:
for indeede, men liue
as though they neuer
made accompt to die:
and they die as if they
neuer thought on ano-
ther life. Your seuerall
treatises are very Chri-
stian & most necessary
in this dying age, to all
goodnesse: your phrase
and vaine of penninge
sweete and patheticall:
your allusions diuine &
comfortable. I say at
once

To the Author.

once, and I thinke, *Omnia in illo libro spiritum diuinum olent.* Wherefore my counsell vnto you is, that you woulde make this your booke liue by printing, which may make many liue frō sinning. Gods good spirite hath not moued you to take this good paines, now to bury the fruite, so soone as it is borne, and none profited, but that it shoulde be presented vnto the worlde, to liue, when you are dead: *Felix & formosa proles est*: be not then so vnnatural now,

A Letter

to stifle it in the cradle,
or cast it with *Moyſes* to
drowning: it is worthy
the nurcing, and bring-
ing vp of a Princes
daughter, and your ho-
nourable patronesse.
The Church looketh
to haue good ſeruiſe
of it: the Vniuerſitie,
your Colledge, your
mother, your friendes
expect credite & com-
mendation by it: your
ſelfe the father of it, will
no doubt haue great
ioy of it. Goe forwarde
then on Gods name,
and chriſten it to the
world. And ſo I leaue
with

To the Author.

with my hartiest commendations, longing to see that faire printed, which is new so neere written, I could scarce reade it. From L.Col. the 6. of August. 1660.

Your assured louing
frend. R.K.





The Contents of the Chapters.

Chap I.

An exhortation moouinge e-
uery one to apply himsele
to learne to die.

II.

Wherein is shewed the cause,
why men so seldome in these
dayes, enter into a serious
remembrance of their end.

III.

How behoouefull it is for e-
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to meditate of his end.

IIII.

Wherein is shewed that the e-
state

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state and condition of the
life present, may iustely
mooue vs to this considera-
tion.

V.

That a meditation of the life
to come, may also mooue
vs to the same remembrance
of our ende.

VI.

That we need not feare Death,
much lesse to meditate there-
of.

VII.

That the afflictions of minde,
which are incident in the life
of man, may mooue him to
meditate of his eade.

VIII.

That the griefes of body, may
also mooue him to this se-
rious meditation.

The first Table.

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How it concerneth euery one,
in time of health, to prepare
himselfe for the day of his
dissolution.

X.

Wherein is shewed, the man-
ner of this preparing, or the
estate and condition of life,
wherin the Christian shoulde
euer stand prepared for Death.

XI.

How the Christian man should
demeane himself, when sick-
nesse beginneth to grow vp-
pon him.

XII.

How he shold dispose of world
ly goods and possessions.

XIII.

How necessary it is for the sick,
leauing worldly thoughtes,

The first Table.

to apply his mind to prayer
and some godly meditation.

XIIII,

How the sicke, when sickenesse more and more encreaseth, may be moued to constancy and perseuerance.

XV.

How they may bee aduertised who seeme vnwilling to die.

XVI.

How they may bee induced to depart meekly, that seeme loath to leaue worldly goods, wife, children, friends, or such like.

XVII.

How the impatient may be perswaded to endure the paines of sickenesse and death peaceably.

XVIII.

How they are to be comforted,

The first Table.

who seeme to bee troubled
in mind, with a remembrance
of their sinnes, and feare of
iudgement to come.

XIX.

How the sicke in the agonye
of death, may bee prepared
towards his end.

XX.

In what maner the sicke should
bee directed by those, to
whome this waightye busi-
nesse doth properly pertaine.

XXI.

Wherein is laide downe the
manner of commending the
sicke into the hands of God,
at the hower of Death.

XXII.

An exhortation to comforte
those, who lament & mourne
for the departure of others.

XXIII.

How

The first Table.

How those that vndertake as
ny daungerous attempte ei-
ther by sea or land, wherein
they are in perill of Death,
shoulde deuoutly, before,
make themselues ready for
God.

XXIIII.

A briebe direction for such as
are suddenly called to de-
parte the world.

XXV.

A Consolatory Admonition
for those who are often
ouermuch grieved at the
crosses of this world.

XXVI.

An admonition to all, while they
haue time, to make speede
in applying them to this les-
son of learning to die.

XXVII.

The great folly of men in neg-
lecting this oportunity or

The first Table.

time offered to learne to die.

XXVIII.

Wherin is shewed, that this learning to die, may iustly mooue vs to leade a Christian life, in holy conuersation and godlynesse.

XXIX.

Wherein is shewed in the last place, that a consideration of Christ his second comming to iudgemente, ought to mooue euery one to liue religiously, & also to apply himselfe to this lesson, of learning to die.

XXX.

A short Dialogue, between faith and the natural man, concerning mans estate in the worlde, and his departure from the worlde.

XXXI.

The first Table.

A Dialogue between Discontentment and Hope.

XXXII.

A Dialogue betweene Presumption and Feare.

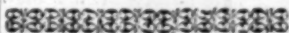
XXXIII.

A short discourse, wherein is shewed the great commendation of a peaceable course of life, vnto which wee are moued by a consideration of our ende,





DISCE MORI:
Learne to Die.



The First Chapter.

An exhortation moouing euery
one to apply himselfe to this
lesson of learning to Die.



True it
is, that
our abode
heere in
this world
is an ordi-
nance e-
stablished
of God, and may also be very
acceptable to man. To procure

the

the continuance of life, by
meanes ordained, is allowa-
ble. To auoidethinges hurt-
full to the preservation there-
of, is behoouefull. Wilfully
to hinder our owne health, is
not onely against the course of
nature, but a way to tempt the
very God of nature. To wish
eyther to bee gone sooner, or
to stay longer in this earthly
station, then it shal seeme good
vnto him, by whose appoint-
ment wee all stand, is a part
(saith one) of great ingrati-
tude. The time therefore al-
lotted vs to walke in, we may
accept, vntill God cal vs away,
with thankfull hearts: vntill
that space to serue him, in hol-
nesse and righteousness. To
desire with the Prophete, that
God, who hath taught vs fro
our youth by, would not leaue
vs in age, when wee are gray-
headed: vntill wee haue shew-
ed his power vnto them who
are yet to come. With Ezechias

*Eccles. 38.
3.*

Luc. 2. 72

*Psal. 72.
15.*

Esa 38. 4
Phil. 1. 24

1 Sam. 21
17.

Gen. 42.
38.

as to do God yet a little more service in the world. With S. Paule to be content to stay our dissolution, to be helpfull vnto others. In which respectes, we may accept of, and wish yet some farther continuance of our selues and others. The true Israelites in desiring so hartely the life and preservation of Dauid their king; because when he should be taken from them, the light of Israel would bee quenched, and many a good Israelite shoulde (as Iacob saide) bzing his gray heires with sorrow, vnto the graue, did herein shew, no lesse dutifull, then godly affection. Notwithstanding, seeing that man hath here onely a course to finish, which beeing finished, he must away: seeing that life is ὀφείλημα θανάτου, true as I sayng hath, a debt to Death, who hath absolute authority ouer all, then as the Prophet Daniell said, Heare as

ceptable counsell: **N**ay heare
O mā, counsell by þe wisest a-
mongst men, from the God of
Heauen, Remember thy Crea-
tor in the dayes of thy youth:
or at the least, before the dayes
come wherein thou shalt saie. *I*
haue no pleasure in them: **T**hat
is to wit, thy approaching end
It is sufficient, saith S. Peter,
That wee haue seene the time
past after the lustes of the Gen-
tiles. **A**s if he should haue said,
for the time past that is gone,
and cannot be recalled. **N**ow
for God his sake bee carefull
for the time to come. **T**hat we
are not bozne Angelles wee
knowe, and experience dooth
shew we are all mortall. **L**ive
well and Die well: **I**f wee take
heede in time, wee may, **L**ive,
and not to Die, wee cannot.
Neither are we to regard how
long wee liue, but how well
we liue. **T**o take then a Reli-
gious remembrance of our end,
as a portion next the heart in

Dem. 4.

24.

Eccles 12.

1.

1. Pet. 4.3

this

I. Sam. 13

14.

Psal. 39. 5

this miserable world, that begins apace to waxe sickly in the doctrine of the Resurrection, and goes forward so coldly in the exercises of Christian pietie, will with God his help be a warme, and speciall preservative to the soule, To Learne to Die, is a lesson worthy our best, and best disposed attention, being a speciall preparative vnto a happy ende, wherein consisteth the welfare of all our being. David who was for his learning a Prophet; for his acceptation (saith the Scripture) A man after Gods owne heart; was the very studious in this learning. who after watching, and fasting hee besought God to be instructed, concerning the number of his dayes, and the time hee had yet to live: Like the carefull scholler that breakes his sleepe, forsakes his meate, is often in meditation, when he beates vpon some serious

subject.

subject. Now therefore this
maiora, of all lessons, or
 learnings, this learning to
 Die, what moze waighty?
 What moze diuine? Where is
 the Scribe? Where is the Di-
 sputer? What is it to haue the
 force of Demosthenes? the
 perswasive arte of Tully, so
 great an Orator? What is it
 by Arithmeticall accompte, to
 deuise the least fractions, and
 with the man of God, neuer to
 think of noumbring the time we
 haue yet to liue? What is it by
 Geometrie, to take the longi-
 tude of the most spacious pro-
 spectes, and not to measure
 that, which the Prophete cal-
 leth, onely a span long? What
 is it to set the Triapason in a
 musicall concent, and for want
 of good gouernement, to lead
 a life all out of tune? What
 is it with the Astronomer, to
 obserue the motion of the Hea-
 uens, and to haue his harte
 buried in the earth? With the

Cor. I. 20.

Naturalist,

Naturalist, to search out the cause of many effectes, and let passe a consideration of his owne frailty? With the Historian to knowe what others haue doone, and to neglect the true knowledge of himselfe? With the Lawyer to prescribe many lawes in particular, and not to remember the common Law of Nature, that all must Die, which is a Law generall? In a word, what is it for the deepest worldlings to be able by reaching policy, to compass plots of high enterprise, as Doctors in that faculty, and die God knowes, like simple men? Surely all is nothing worth. If thou art wise, bee wise then vnto thine owne soule. As the rich man, saith Fulgentius, spoken of in the sixteenth of Luke, was poore in all his pompe, mourning in all his mirth: so are those who Live and neuer Learne to Die: ignorant in all their know-

*Fulgent.
epist. ad
Gal.*

ledge.

ledge. For why? the greatest Rabbines in these professions, may come with Nicodemus to be catechised in this learning. wher:in either as babes they haue not receiued the first rudiments, or as very trewantes, haue a little by rote, and so soone forget all. Well, the perfection of our knowledge is to know God, and our selues: our selues wee best knowe, when wee acknowledge our mortall being. As men we die naturall^y, as Christians wee die religiously. In the schoole of Christ, first, by mortifying the old man, wee endeuour to die to the world, and then by a vertuous disposing of our selues, for the day of our departure, we learne to die in the worlde. By our dying to the world, Christ is saide to come and liue in vs, and by our dying in the world, wee are saide to goe to liue with Christ. Now therfore seeing to die, is so necessary, and to Die wel is

Gal. 2. 20.

*Phil. 1. 23**Chrysost.
in Homil.
31.*

so Christian-like, let euery one apply himselfe soberly to this learninge, as the greatest part of true wisdom. How many in the world beat their braynes about frivolous matters: some being more buſie to knowe where Hell is, sayth S. Chrysostome, then how to avoid the paines thereof: others pleasing themselves, in petting and needlesse questions, to seeme singular amongst men. When they come to departe this world, then they perceiue they haue spurne a faire thred, and wearied themselves in vaine; then they consider howe they shoulde rather haue applyed themselves as they ought. Wherefore to grow more and more, out of loue and liking, with these transitory delights: to breake off by little and little, from this wearisome world, to his home-ward, disposing himselfe for the day of his departure is a course most besetting euery wise Christian. Let

the vaine glorious, who with
 the Camelion, liue by the ayre,
 and therefore is said to be euer
 found gaping: who haue with
 the Moone, but a borrowed
 light in the world, not lighte in
 themselves, & therefore are still
 waxing and wayninge, follow
 shewes, and shadows, all which
 shal perish, in the twinckling of
 an eye, but let the wise Christian
 man Learne to die the death of
 the righteous, that so hee may
 liue ioyfully heere & hereafter.
 That which foolish menne are
 willing to do in the end, wise
 men do in the beginning. Wise-
 dome it is with Noah, to build
 an Arke while the season is
 calme: with Ioseph to laye vp
 store in the dayes of plenty:
 while & weather is faire to be-
 thinke our selues of a tempest:
 in a word, when opportunity doth
 serue, to follow a thriving hus-
 bandry, sowing the seed of god-
 ly actions, in the field of a repen-
 tant hart, that so at & Autumne,
 or end of our age, we may reap
 the

*Psal. 116.
 15.*

*Gen. 6. 12
 Gen. 41.
 48.*

Sene. epist.
62.

August.
de. m. 15.
Luc. 10.

the fruites of eneralasting com-
fort. We are for the most part
euen out of the world, befoze
euer we consider our condition
in the same, and we then begin
to direct our course aright, whe
the time is come rather to make
an ende. Would to God we
would remember that worthy
sayinge of one, when hee was
now drawing towards the pe-
riod of his time, quando iuuenis
curaui bene viuere, quando senex
bene mori, whe I was a yong
man, my care was how to liue
well, since age came on, my care
hath bene how to die wel. And
of an other, who brake out into
these words: Nihil suauius in
hac vita, quā vt quietus fiat. exi-
tus ex eadem, In this life now
nothing more sweete vnto me
then to prepare for a peaceable
passage from the same. With
Martha we are combzed about
many things. Mary that sate
musung. chose the good parte.
Vnum est necessariū, One thing
is necessary: Learne, O learne to

Die. The enemy that is often lo-
 ked for, dooth least hurte, when
 hee makes his assault. If this
 Basiliske Death, first see vs, be-
 fore we it, there is some daunger:
 but if wee first discerie the Bas-
 liske, then the Serpent dieth.
 Wee neede not feare. The tem-
 pest before expected, dooth lesse
 annoy, when the storme shall a-
 rise. He that leaueth the worlde,
 before the worlde leaues hym,
 thinketh of the day of his disso-
 lution: as the Sicke man hearke-
 neth to the clocke, shall giue
 Death the hand: like a welcome
 messenger, and with Simeon pray
 to depart in peace. Yet the wea-
 ther is faire, wee may frame an
 Arke to saue vs from the flood.
 Yet Jonas calls in the streete of
 Niniue. Yet wisdom crieth to
 all that passe by, vsque quo: &
 how long will you loue vanitie?
 Yet the Angels are at the gates
 of Sodome. Yet the Prophet
 woos: O Iuda how shall I en-
 treat thee? Yet the Apostle be-
 seacheth for Chyldren sake, that
 we would bee reconciled vnto

Luc. 2. 29

Gen. 7. 5

Jon. 3. 4

Prou. 1. 2.

Hos. 6. 4

2. Cor. 5

20.

C

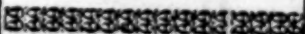
God.

Die.

Matth. 23

7.

God. To conclude, yet the
 Bridegrome carries and staves
 the virgins leysure, to haue them
 enter with him vnto the mar-
 riage solemnitie. Lord that they
 could make speede, and cast off
 many more vanities, seeing the
 ioyes of heauen tarry for them.
 The pleasures of this worlde,
 are pleasures in shew: but the
 pleasures that Christ hath layd
 by for them, that are his, are
 pleasures in dede. God almighty
 increase in our hartes a desire
 of this learning: that so wee may
 liue in his feare, & die in his loue,
 to liue for euer.



The Second Chapter.

*Wherein is shewed, the cause why
 men so seldome enter into a se-
 rious remembrance of their end*



In too sufficiently
 wonder, that the
 regenerate manne,
 whome God hath
 made by grace, a
 contemplatiue creature, and by

glory

gloꝝy. equalled vnto the state of
 Jungels, should bee so delight-
 ed in the affaires of thys
 vncowfortable worlde: so en-
 chaunted with the harlot-like al-
 lurements of Anne: so carried a-
 way from himself by the way of
 sensuall securitie, as vterly to
 cast away all remembrance of his
 ende, and to become worse then
 an Idoll of Canaan, which had
 eyes, & saw not, that is, to haue
 a Reasonable Soule, and vnder-
 stand not, to induce the sonnes of
 men lightly, and loosely to passe
 ouer a religious remembrance of
 this their ende: As his sleight,
 whose businesse was, and is, at,
 and since the fall of Adam, to slay
 soules: Nequaquam moriemini,
 Eush you shall not dye at all?
 As if he would haue the remem-
 brance of death, but a melanco-
 ly conceite: and least it should
 make in mans hart too deepe an
 Impression of the feare of God,
 he will haue the Forbidden tree
 to heighten the eye: saye woordes
 to please the eare, and bryue all
 asway. Eritis vt Dii: Why & you

Matt. 22.
 30.

Gen. 3.4

Ecclef. 9
12.

AB. 24.
26.

shall be as Gods: when his drift
was to haue had them Diuels.
By this we see, whose practise it
is to make the worlde runne at
randome as it doth, and so many
graceles Libertines by a carelesse
course to passe ouer their dayes in
vanity, their yeares in folly, so
long, vntill they be taken by the
euill day, when they thinke not
of it, as birdes in the snare, and fi-
shes in the nett, sayth the wise
man, and so become vterly vn-
done for euer. To muse of our
Ende, is none of our thoughts: to
heare S. Paule speake of iudge-
ment to come, is too chilling a
doctrine for our delightful dispo-
sitions, and makes vs cold at the
hart. We cannot abide to stay by
pon such austerities. With Felix
wee are not at leysure, for this
tarring muscke: which soundes
not a right in the consort of our
worldly pleasures, and there-
fore will heare it another tyme,
happely not at all. To thinke of
death it is Acheldoma, a fielde of
bloud: but to let the time slide
walkfully, and our Annes in-

crease

crease dangerously: to promise
vnto our selues many dayes, to
heare placentia, and to be tolde of
Peace, Peace, though sodaine de-
struction bee neuer so neere, is
our pleasing ditty: vntill the soul
bee rockt a sleepe in sinne, and
sleepe as Sisera (which God for-
bid) he slept, but neuer waked a-
gaine. Mercyfull Lord! what
will become of this at the last?
If nothing els, yet the daily in-
stances of death befoze vs, doe e-
uidently shew, what shall in like
maner shortly betide our selues.
The enterlude is the same: we
are but now Actors vppon the
stage of this world. They which
are gon, haue played their parts:
and wee which remaine. are yet
acting ours, onely our Epilogue
is for to ende. It is a maruaile
aboue maruailes, that in a bat-
telle, where so manye goe to
the grounde, our remisse hartes
can take no warning, to enter in-
to some remembrance of our state.
The neighbours fire cannot but
giue warninge of approachinge
flames. Mihi heri, tibi hodie: Ye-

Thes. 5. 3

Iere. 8. 11

Judg. 4.

21.

Iere. 5. 31.

Ecclesiast.

38. 33.

Luc. 12.

30.

*Cyp. de**vanit.**ide.*

Yesterday to mee, to day to thee. Whose turne is next, God onely knowes, who knoweth all. Hee that ouce thought but to beginne to take his ease, was faine that very night, whether he would or no, to make his ende. If nothinge els, yet so manye, so apparant precedentes, should moue vs to shake off this strange forgetfulness, vnlesse that complainte of Cyprian be also verified: *Nolumus agnoscere quod ignorare non possumus: Wee will not knowe that which we cannot but know.* Good Lord, into what a dangerous Lethargie of the soule are we fallen, when so many obiectes befoze our eyes, which are so often sounding in our dullest eares, can nothing moue: or at least so little, as sodainly all is gone. Our mouing is with Agrippa, in modico tantum, but onely somewhat, which by and by is forgot againe. Our consultations are, *Volumus, & nolumus, We will, and we will not:* and so with the singgarde, nothinge is done. What long dis-

course

course haue we in our greatest meetings, but dead men are partly, if not chiefly, the subject of the same? How often heare wee the solennit knell. When our selues can say, well, some body is gon? Do we not passe by the graues of manye, who for age, and strength might haue rather scene vs lead the way? and yet for all this, to dreame, as if there were no death at all? Goe too sayth Salomon to the slothfull, sleepe on. Let scoles, as they do, make but a spozte of sinne, and say with the olde Epicures, *ὁ θάνατος ἰσὶν ὅπως ἡμῶν*. Why? what haue we to do with death? They shall one day finde, that death will haue to doe with the, when he shall strip them into a shroudinge sheete, binde their hand and foote, and make their last bed to be the hard and stony graue. Of which sort of men, that moane of Moyles may iustly be renewed: O that this people were wise, and would remember the latter thinges. That they would call to minde, the dayes

Pro. 14. 9

*B. Ren. in
Tertul. de
Anima.*

*Deu. 32.
29.*

the.
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Hee
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at ve-
or no,
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& nolu-
ill not:
de, no-
ong dif-
course

*Ecclesiast.**12.3.9.**Ierem. 22.**29.**Gen. 3. 21*

will come, and God knoweth how soonetw. When the keepers of the house shall tremble, which are the handes : when the strong men shall bow themselves, to wit, the legges : when they shall waxe darke, that looke out of the windowes, that is to say, the eyes : When the eares, or daughters of musicke shalbe abased: when grasshoppers on bended shoulders shalbe a burden: when the wheele shall be broken at the Cisterne : that is the hart, whence the head draweth the powers of life : in a sword, when dust shall turne to dust againe : the ioyntes stiffed, the senses benumbed, the countenance pale, the blood colde, the eyes closed, the browes hardened, the whole body all in faine sweate, wearied. Heare O earth, earth, sayth the Prophet: Almighty God clothed our first parentes with the skinnies of dead beasts, that when they saw what was about the, they should remember by reason of Anne, what shoulde become of them. When Christ shewed at his trans-

figura-

figuration vpon the mount, Peter and Iames, a part of his glory; he shewed them withall Moyſes, and Elyas, two dead men, are de-
 jacted from men: which might bee withall a remembrance of their mortality. When the Prophet Dauid spake of mans certaine condition and certayne en'e, in the 49. Psalm, because it is so long before; the most glorious amongst men, in the eye of the world, will remember themselves to be but men. First, he speaketh vnto all: Heare all yee people. And least any shoulde thinke themselves exempted, the vnto all, of all estates: High and Low, Rich and Poore, one with an other: and because he would haue it knowne to be a matter of importance in dede, hee sayth: My mouth shall speake of wisdom, my hart shall talke of vnderstanding: utteringe the selfesame twice ouer, as if wee might wonder, what the Prophet had to say, which is indeede his own wondering. Seeing that wise men die as well as fooles: that

Mat. 17. 3

Psa. 49. 1

2. 3. 4. 5.

1. Cor. 1. 3.

5.

Joan. 19.

41.

death groweth vpon them : that their beauty shall consume in the Sepulchre: that they shall carry nothing away with them : that all their pompe shall leaue them, when they go and follow the generation of their fathers : yet for all this they thinke that they shall continue for euer, and their dwelling places endure from one generation to another, callinge their landes after their owne names : this is their foolishnesse saith he. And surely as in many other thinges, the wisdom of man is foolishnesse with God, so is it in this. Ioseph of Aramathea, a rich man (as we read in the Gospel) had a Sepulcher in his garden. Surely in places, where we take felicity, wee should not but haue a mention by some good thought at least. of our mortal being. In all other affaires we are often vigilant : but in this so remisse, as if all wer but a game. Did we watch death, which in times of our chiefest delights most watcheth vs, and often taketh vs too, then would we not

line as we line, and sinne as we
sinne; but give a thousand bal-
tances, a bill of divorce, as if for
their baggage dealing we would
have no more to doe with them.
But so long as wee live, wee
spend our dayes, as if we had an
estate of fee simple, or Patent
at large to continue as we list, to
commit sinne, as easily as beaſts
drinke water, without remorse,
without feare. One of the grea-
test evils in the life of man, is a
carelesse neglect of Gods woo-
ship. One of the greatest causes
of this neglect, is the forgetful-
nesse of his ende. Therfore (saith
Gregory) doe so many cast off
all care of Christian piety, be-
cause they never care at all, to
minde their present condition of
humane frailty. When the Pro-
phet Jeremy would shewe the
state of Jerusalem to have become
altogether irreligious: without
mentioning many causes, he ex-
presseth the maine cause in brieſe,
as thus: Non est recordata finis,
She remembred not her end. So
by this wee see, Satan hath no

Greg. mor.

Lam. 1. 9

1. Sam. 15.
6.

more dangerous deuise to draw
men from **GOD**, like Absolom,
who stole away the hartes of the
people, when they were goyng
downe to doe homage to Dauid
their king, then by stealing from
their hartes this remembrance of
their ende. The Panther, as is
written of him, knowinge howe
beastes fle from him by reason of
his ougly head, which frays the,
thrusts onely his head in some se-
crete corner, whilest they gazing
on his goodly spotted hide, no-
thinge suspectinge their approu-
ching ende, suddenly he breaketh
out, and prayeth vpon them. So
this foule headed Panther Sa-
than, perceiuing well, how much
delight men take in worldly plea-
sures, hideth his deformed head,
settinge out his fine coulored
skinne; that is, the glozy and
vanitie of pleasaunt, but daun-
gerous delightes, whilest in the
meane tyme they neglecting their
enemy, their ende; hee suddenly
seeketh to entrappe and deuoure
them. Wherefore men had neede
be prepared and vigilant in thys

respect

respect, that they may bee ever
 prouided against his so subtle de-
 ceites, and Remember their end,
 before it end them; that is, bee-
 fore it be said, as vnto Ahaziah,
 Thou shalt not come downe from
 the bed, vnto the which thou art
 gone vp. And that which is chie-
 fest of all, beefore the soule by a
 consumption of sinne, pyne to
 death. Blessed Lord! who? Were
 he not carelesse in the superlatiue
 degree, would not sometimes re-
 tire himselfe from this comber-
 some world, and remember that
 which almost hee cannot forgett,
 That he must one day die? Why
 did God leane, saith S. Austen, our
 last day of our life vnknowne to
 vs: Was it not because euery day
 should be prepared of vs? Which
 preparing wee may not neglect
 vpon paine and perill of losse for
 euer. Wherefore let them take
 heede in time, who passe ouer their
 dayes Pharao-like, Atheist-like,
 sayinge, who is the Lord? Wee
 haue sinned, and what euill is
 happened vnto vs? be they well
 assured, that Death like a Gar-

2. Kin. 1. 4.

Aug. Ep.
ad Diasc.

Exod. 5. 2.
Eccle. 5. 4.

gent sent from above, vpon an
Action of Debt, at the suite of
Nature her selfe, will sooner or la-
ter, attache and arrest them all:
and make them aunswere this
high contempt, where God him-
selfe is a party, at the Courte of
Heauen. Let them know. that all
must yeelde, be they as strong as
Samson, as glorious as Herode,
as mighty as Alexander: this ty-
rant Time will sweepe them all
away. Moyses vpon the mount
Abarim: Aaron vpon the mount
Hor: Methusalath after so many
yeares. The holiest, the heal-
thiest, where, or when, we know
not: all must downe when death
commeth. Wee dayly see it, and
will not sticke sometymes our
selues to say as much, and yet re-
member nothings lesse, as if it
were onely some arbitrable mat-
ter, and so wee bring our yeares
to an ende, as it were a tale that
is tolde. Of all other we cannot
sufficiently marueile, that olde
men, when as now drooping na-
ture putteth them in minde, that
their continuance is not long,

when

When bended backe makes them
 looke downe, whether they will
 or no, and biddes them thinke of
 their hearse or graue: to see these
 either addicted to the insatiable
 desire of gaine, or giuen vnto the
 lightest behauiour of youth,
 shewes them to be far from this
 religious remembrance of their
 ende. Sophocles a heathen man
 would blush for shame to see the
 most vnseemely matches & mar-
 riages of our time, wherein age
 and youth are yoked together;
 a thing so contrary in nature, so
 vnseemely in reason, as nothing
 more: and the incredible folly of
 age, to bee so farre from a consi-
 deration of that which is seemely
 both before God and man. Tul-
 ly could say longe agoe, of ciuill
 gouernemente amongst men,
 Apertissima arma senum exercitati-
 ones virtutum: Olde mens wea-
 pons, what shoulde they els bee,
 but exercises of vertue? In Chri-
 stianity, more fitter were it a great
 deale for them, to be at their de-
 uotions, then to do often as they
 doe. Isaac thoughte it tyme at

*Cicero de
 Senect.*

Gen. 27. 2

these dayes, to commune of blessing, and of his ende: My sonne let me blesse thee, I am olde, and know not the day of my departure.

2. Kin. 1.
13.

They doe as much labour in effect and moze, that sit at the sterne, and gouern, as those that toyle and tosse otherwise: but to moone age to this consideration, the very beholding of others, that goe befoze them, is in reason sufficient. When the thirde gouernor ouer Fifty, of whome mention is made in the seconde booke of Kings, saw but his two fellow Captaines ouer Fifty deuoured befoze him, it went so nere his hart, that he came forth, fell downe and besought the man of God, that his life mighte be precious in his sight. How many Fifties in late yeares of mortallitie and warre haue we scene, or heard to haue beene deuoured by death? How many of our fellow Souldiers in this spirituall conflict, in which wee all fight, haue wee scene die in the felde? How many of our dearest friends
haue

haue taken their leaue and gone
 before, and yet for all this there
 is no coming to make humble
 supplication (I say) not to the
 man of God, but to God him-
 selfe, that our liues and deathes
 may be precious in his sight. As
 is, saith Dauid, the death of his
 saintes. The Publicans but hea-
 ring the Axe to bee laide to the
 roote of the tree, and that euery
 tree, which did not bringe forth
 fruit, should be hewen down, and
 cast into the fire, it made them
 come to John the Baptist with
 their Quid faciemus? What
 shall we doe to auido these thin-
 ges! The men of Niniech hea-
 ring but once of their imminent
 ende, it wrought such, & so great
 remorse in them, as they all out
 of hand fasted, put on sackcloth,
 and sorrowed for their sinnes.
 Often hath God knocked at the
 doore of our hartes, to aduertise
 vs of our mortallitie: For whe-
 is there that hath not sometime
 experienced in himselfe by feeling
 the infirmity of his declining na-
 ture? by auoidinge the perils of

Psal. 116.

15.

Luc. 3.

Ion. 3. 8.

1. Sam. 2.

6.

1. Thes. 4.

16.

Iohn. 5. 25

1. Pet. 3.

10.

Mat. 26.

27.

Matt. 25.

41.

Apocal. 6.

16.

apparent daunger, besides the
 sondry warninges to this effect,
 whether we must? And here wee
 may all wonder at the mercy and
 patience of God, who by these
 inortues dooth admonish vs of
 our approaching ende. But yet
 for all this how little humblinge
 of our selues is ther before him,
 whose dominion reacheth vnto
 the endes of the earth, whose po-
 wer is aboue all powers, from ge-
 neration to generation, worlde
 without ende: who bringeth to
 the graue, and rayseth vp agayne.
 What a dangerous course is it
 neuer to awake Christ, though
 the shippelake, and be often in
 perrill of downinge, neuer to
 thinke of God, vntill wee stand
 in neede of him, neuer to begin
 to line, vntill wee are ready to
 die, neuer to call to minde that
 Time of Times, vntill we heare
 the Trumpe soundinge, vntill
 we see the granes openinge, the
 earth flaming, the heauens mel-
 ting, the iudgement hastening,
 the Iudge with all his Angels
 comming in the cloudes to de-
 nounce

nounce the last t were vppon all
 flesh. which will bee vnto some.
 wo, wo: When they shall crye
 vnto the mountaines to couer
 them, and for shame of their
 finnes hidet themselves, if it were
 possible, in Hell fire. If we haue
 any feare, this shoulde mooue
 feare: If any remembrance, this
 shoulde cause a carefull remem-
 brance of our ende. Consider,
 saith the Prophet, you that for-
 get God, Least he take you away,
 and there be none to deliuer you.
 Salvation is a matter of great ear-
 nest. Our Saviour Christ by
 those parables of the Wise Vir-
 gins, and Watchfull seruantes,
 what els doth he teach his Dis-
 ciples & vs all, but in so weigh-
 ty a cause to be carefull in doo-
 inge, we haue as much neede as any
 that euer liued vnder the cope of
 heauen, considering these sinne-
 full dayes. When God saide, the
 wickednesse of men is great vppon
 earth, it was time for Noah
 to prepare for an Arke to saue
 himselfe, when once the crye of
 Sodome was ascended to Hea-

Psalm. 5.
 22.

Math. 25.

Luc. 12,
 37.

Gen. 6. 3

uen,

Gen. 19.

14.

men, it was time for Lot to thinke of his departure, vnto the Hill countries. When this world now after many strong fittes of great contentions beginnes to trifle idly with euery fancy, we may partlye gather by these sickly signes, which way it is drawing, and say, God of Heauen helpe this worlde, for it is a weake worlde in dede. These bee no dayes to liue securely in: but rather time and high time is it for euery one, to amend one, that God may haue mercy vpon vs all. Have wee not example by

Mat. 25.

11.

them that sleepe vntil the Bridegroomes comminge, that euery knocke will not bee sufficient

Gen. 27.

38.

warrant to enter? By him, that swepte for a blessing, when it was too late: that euery sigh will not be a satisfaction for our sins. 'Tis most sure, and we had neede

Eccles. 11.

3.

looke to it in time: Where the tree falleth, there it lyeth. And as the last day (saith S. Austen) of our life leaueth vs; so shall the day of Doome finde vs. To let all alone vntil it be too late, was

their

their folly, who long since were drowned in the flood. To cast onely for wealth and ease, was his worldly wisdom, that made a suddaine farewell from both: when that night his soule was taken from him, and not payded of him. To deferre all vnto the last push, neuer entringe into a Religious remembraunce of our ende, is an effecte of that ill spirit, called sensuall security, which kinde of spirit is not cast out, but by Fasting and Prayer.

Gen. 7. 11

Lu. 13. 20

The Third Chapter.

How behoouefull it is for every Christian man, soberly to meditate of his ende.



TH the whole Tenure of a Christian life, no parte more heauenly, then that wee spende in Religious meditation, for this Religious meditation, no subject more nereely concerneth the state of man, then often to beate vpon a

. *Esa. 58. 1.*

Remembrance of his ende, wherein consisteth the Center of all his desires, the harvest of all his labours, his fare and most happy repose for ever. How behoovefull then is it for every one, to sequester himselfe sometimes from incombiances of this worlde, vacare Deo, to bee at leisure for God, & to call his best thoughts to counsell to this businesse of his soule: the manifold effects of so good a practise will easily shewe and appoone as much. For who is there that with Ezechias will not fail to set his householde, his life, his soule, and all in order, when once that of the Prophet comes his very hart: Ezechias moriere, Ezechias now God bee mercifull unto thee, thou art no longer a man of this worlde, dispatche to bee gone, thou must shortly die: Who is there that will not set downe, and cast over his bills of account, before he run too farre in Errerages, that thinks thoroughly he shall (before long bee) heare his masters voice to warne him out of of-

sic: Iam non poteris villicare,
 Thou shalt bee no longer Ste-
 ward. In a generalitie, how this
 or the like remembrance causeth
 a carefull direction of all our life,
 when any temptation doth come,
 that of the wise man doth briefly
 expresse: My sonne remember thy
 ende, in whatsoever thou shalt take
 in hand, and thou shalt neuer doe
 amisse. This remembrance, if it
 did sinke into the hart, where-
 as often like a peece of muske it
 soundeth in the eare, then would
 it worke better effectes in the
 world, then commonly it is wont.
 If conueituous menne, who seeme
 possessed with a spirit of hating,
 who like Moales and Antes, are
 alwayes turning in the earth. If
 the proude, who like Gyants,
 with contempt, disdain the
 meaner sorte of menne, who are
 made of the same mould, as well
 as they, did deeply consider that
 one of these dayes, they shall be-
 come a clod of earth: when like
 a State-seacher, Death will see
 they carry away nothings wpyth
 them, when these lustye lookes

Luc. 16. 2.

Eccles. 1.

40.

shall

face

1. King. 5.

18.

2. Sam. 13

19.

1. Kin. 13.

9.

Lu. 17. 32

shall bee layde full lowe, and all
 their glorie bee Eclipsed: some
 good thoughte to this effecte,
 would make them say with Naa-
 man the Sirian, God be mercifull
 vnto vs, in this one thinge: that
 wee thincke not oftener of our
 ende. Would any Ammon come
 mitte that freely in the sighte of
 God, which he shameth to commit
 in the sighte of the meaneft of all
 Gods creatures? Would any
 Ahab oppresse & wring poore Na-
 boaths, & did himself remember
 hee were but a Sojourner, as
 swer his Forfathers; & that af-
 ter an euill course, he must short-
 ly goe to answer for all. When
 the hart shall faile, for wrong of-
 fered, many a colde pull: and the
 sinnes lye vpon the soule, as bea-
 up as lead. Our Sauour Christ
 saide, to forewarne Renolters:
 Remember Lots wife. So may
 it bee sayd, to aduise all oppres-
 sors: Remember poore Naboths
 vineyard. To call to minde, that
 this world, and the glorie there-
 of, so soone passeth away, that we
 are heere to day, and gone to-
 morrow.

and all
d: some
efficacie,
th Naa-
mercifull
ge: that
r of our
on come
ghte of
to comit
est of all
ould any
ope Na-
member
urner, as
that af-
st short
ll, when
rong of-
: and the
e, as bea-
our Christ
enolters:
So may
ll oppre-
e Naboths
inde, that
py there-
y, that we
gone to
morrow.

nothinge els: yet
with men of reasonable capaci-
tie, this were enough, were it
considered: to contayne them
within the listes and limites of a
Christian & conscionable course.
But because this is not consid-
ered, so many line, as if they
had no soules to saue. Such is
the calamitie of our time: Non
sic erat a principio; but it was
not so from the beginning. The
godly Patriarkes, in purchasing
onely a place to bury in, what
doth it els, but manifestly shew
vnto succeeding posteritie, howe
mindfull they were of theyr
state mortal. That song of Moy-
ses, which the auncient Fathers
say, the people of God vsed, in
forme of a dayly prayer, to witt,
the 90. Psalm, wherein both
mans frailtie is acknowledged,
as also this petition pathetically
inserted: Lord teach vs to number
our dayes: doth it not shew vn-
to vs, with what deuotion they
daily entred into a Remembrance
of their ende? Where is that
mindfullnesse of Abraham, so

Psal. 90.
12.

Gen. 18.

27.

Job. 14. 14

Psal. 120.

3.

2. Pet. 1.

13.

great a Patriarke, who confessed himselfe to bee but dust and ashes? Of Job, who dayly wayted till his chaunginge shoulde come? Of king Dauid, who made no other reckoning of himselfe, but to bee onely a straunger amongst men? Of the Apostle S. Peter, who counted his continuance here, but an abode in a Tabernacle, which hee shoulde shortly laye off. Tabernacles were only for men in warrefare & Pilgrimes, to shew, while we are in these bodies, we are no other, but men ready to remooue. How farye these were from setting their repose herre in earth, we may hence easily perceiue, Amongst heathen men, the Emperours, when they were crowned, the Sepulchers of dead men were shewed vnto them, and they asked, what one shoulde be made for them: thereby putting them in remembrance, that they must looke for no other, but themselves shortly to haue the like. For the old Saintes and seruantes of God, who liued in

a continuall farewell from the world, like wise marchantes alwayes thinking of their returne, endeauoured to take by treasures by billes of receits. Where they should stay and make their abode for ever. Jacob was carefull in his journey to Haram. *Gen. 28.* Slept, the same night God shewed him a ladder, the top whereof reached to Heauen. Jacob that is the iourney thou and al Pilgrims should be carefull of in deede. The Philosophers who saw no farther then the cloudes of humane reason, perceyuinge the declining course of humane nature, could say, the life of wise men, what should it els be, but a continuall meditation of death? If any to exercise himselfe in this speculatiue remembrance of his state, would keepe a Catalogue to this ende, and often recite by name: how many reuerend Prelates, how many graue Counsellors, how many worthy men of Armes, & gallants of the world, how many of his nerest familiars he had knowne, within these few

peares, to haue flourished with
 their troupes and frames after
 them, saying (Good Lord:) Bre-
 t ey n't deade and rotten? are
 they not all gone almost, as if
 they neuer had bene? why should
 minne make so much accompt of
 this world, that is so transitory?
 I gaine, what more effectually
 meane, to make vs shake off the
 allurements of this life, as Paul
 did the viper, into the fire, then
 this of the like religious Medita-
 tion of our ende? Almighty God
 would shew the Prophet *Jeremy*
 in no other place, then a house of
 clay. the state and condition of
 the despisers of his word, to sig-
 nify, that wee are best lessoned,
 where our fraile estate may bee
 best considered. The Wise man
 could not but wonder, why a-
 ny shoulde bee puffed vpp with
 pride, considering what he was.
 Quid superbis terra, O earth saith
 he, why art thou proud? Is all
 our pompe, and our selues too,
 were no better then the ground
 we treade vpon. A strange case
 to see the meanesse of our estate,

As. 28. 5

Jerem. 18.

2. 3.

Ecclef. 10

12.

and yet to exalt our selues? to
consider vpon how weak a founda-
tion we stand, and to thinke
of nothing lesse? If we will needs
be high minded, would to God
we would set our mindes on hea-
uently thinges, or things on high.
For consideration, necessary is
it, to thinke of that which must
necessarily befall. were it but
onely for that which stands like
the Law of the Medes and Per-
sians: *Constitutum est omnibus*
semel mori: It is enacted that
all must die: this were enough
to cast a cloud ouer all mens fa-
rest delightes. But that same
post autem iudicium, ther is some-
what more behinde, and that is
called the time of iudgemente.
This once possessing the harte,
there neede not so manye penall
Lawes to deterre them and their
affections, which are often so far
out of square, from extreme im-
pictie. The Cocke (saith one)
fearing the Eagle and the Hawk,
hath one eye fixed on his meate,
and the other often directed in the
ayre: So a prouident godly man

Coloss. 3. 2

Heb. 9. 27

But vnto the Medes and Persians

Cass. col.
18.

Mat. 27.
25.

providing before hand thinges
necessary, hath respect vnto the
Eagle, or Chistles comming in
the ayre to iudgement, as also vnto
the Hauke, which is Death,
therefore called Rapax, because
it suddainely seizeth and prayeth
vpon all. A generall restraunte
from euill (saith Cassianus an
auncient wyter) is a mindfull-
nesse of Death, which the Egip-
tians perceiuing, thought a bare
resemblance thereof, all trembling
and shaking brought in at their
solemn feastes, to bee a speciaall
meane to moue the beholders
vnto Sobriety. The Centu-
rion in the Gospell, who other-
wise was farre off from acknow-
ledging the Sauioz of the world,
when hee saw the vale rent, the
earth moue, the stones cleaue a-
sonder, the Heavens mourne in
blacke, and after all the grates
themselves to open and yeld vp
the dead bodies of the Saintes
a spectacle of death amidst all,
moued him to giue this testimo-
ny, Surely this was the Sonne of
God. Seeing then that hence

rise so forcible motives vnto a
 godly and carefull direction of
 our wayes, did wee but some-
 times behold that pale horse and
 he that sits thereon, whose name
 is Death, in our misting disposi-
 tions, it would make vs train-
 ple vnderfote many alluring oc-
 casions, and cause vs to steppe
 backe in the pursuite of some
 sinfull vanities: The Holy
 Ghost resembling the state of mā,
 To the grasse, to a shadow, the
 smoke, a vapour, a flower, things
 of so small continuance, what
 els would hee intimate vnto vs,
 but a consideration of our vn-
 constant and variable estate? The
 Apostle S. Peter vnto the disper-
 sed Jewes, and conuerted Chri-
 stians, to draw them from carnal
 desires, vsed this as an arguēt
 of effect, Obsecro vos tanquam ad-
 venas, & peregrinas, I beseech
 you, saith hee, as Pilgrimes and
 strangers: as if he should haue
 said, seeing you are in this world
 but as wayfaring men, stay not
 your selues vpon carnall desires,
 the baytes of Sathan, and very

Apoc. 6. 8.

Psal. 145.

Job. 7. 7.

Iam. 1. 18.

Psal. 103

3.

Iam. 4. 14

1. Pet. 2

11.

*Aug. 31.**tractat. in**ioann.**Hier. ad**Paul.*

bane of your soules, abstaine from them, flee them. It is the manner of straungers not to intermeddle with many, much lesse dangerous attempts: but no wise and circumspect men, to remember, they are only in the way to a farther home, of more continuance, wher they are to make their abode. Wherefore saith S. Austen, Nihil aliud in hac vita peregrinationis nostræ meditemur, nisi quia hic non semper erimus, & ibi locum bene viuendo præparabimus, vnde nunquam migrabimus: Let vs meditate in this life of nothing more, then of our pilgrimage, that heere we shall not alwayes bee: preparing our selues rather to that place, whẽce we shall neuer depart, but haue a sure stay for ever. And S. Ierome, Qui quotidie recordatur se esse mortiturnum, contemnit præsentia, & ad futura festinat: He that doth remember, that die he must, little regarding thinges present, ever hasteth towards things to come: which the olde enemy of man perceiuing, seeketh nothing more then

then to draw us frō this frequent meditation of Death, chiefly by the pleasurable allurementes of intising vanities. The Hunter when he seeketh to take the Tygers young (which is onely one) is said. to set by looking glasses, where the Tyger should passe a longe. in seekinge this younge. which shee doth sometimes by straying abroad, loose: finding in the glasse, a resemblance of herselfe. leaves the pursuite, and loseth her younge. This olde hunter perceiuing mans industry, in the conseruation of that which is one, and onely one, his deere Soule; would by many goodly shewes, make vs neglect this religious care, and stay our selues, bypon euery triuolous delighte, so longe. that wee cleane forget, whereabout wee goe, and so hazarde that, which the Prophet calleth, most precious, euen the Redemption of our Soules. But the prouident

Psal. 49

Christian man, knowing how dangerous it must needes bee, for the bird to take delight amidst

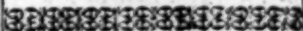
the ginnes, and snares, of the
 Fowler, makes no stay vpon
 these intising euils, soares aloft,
 and taking the winges of con-
 templation, thinkes of the ioyes
 of Heauen, the paines of Hell,
 his owne Death, and the Death
 of the Sonne of God, for the
 saluation of vs all: & ith Daniel,
 strawes ashes o: thoughtes of
 his earthly being, to descry the
 steps of Death, who slealeth a-
 long and cateth to the continu-
 ance of our dayes: o: like a skil-
 full Pilot, who often sits at the
 Sterne, lookes vnto the Stars,
 and Planets, beares off from the
 shelves of many dangerous oc-
 casions, that so by the prosperous
 gale of God his holy Spirit, he
 may put into the port of euerla-
 sting rest. *Seruaunts*, more o:
 derly vse their maisters Talents,
 then those, who euer feare their
 maisters sodayne returne. *No*
 Householder more safe, then he
 who at euery watch, suspecteth
 the Thieves entring. When that
 of the Prophet Esay calls vs aside
 from the world, and tels vs soft-

Lu. 12. 38

Marb. 24.

43. 1

ly, Moriere, thou shalt Die, it makes vs penitent, for the time past, and respectiue for the time to come causing the feare of God, to haue a pzedominate force, in this our naturall, and otherwise weakely constitution. To meditate therefore of our ende, at our lying downe, which doth resemble the graue, and our rising vp, which may minde vs of a ioyfull resurrection; to make this Remembrance, the key to open the day, and shut in the night: is a becomfull practise, and we shall soone perceiue it. by the manifold effectes, which doe then consequently ensue. Isaac vpon Sarahs Death went forth to meditate: hauing lost Sarah, he met Rebeckah. Wee sometime lose earthly comfort: but going forth religiously to meditate vpon Gods excellency, and our own frailty, wee meete with Rebeckah, *Gen. 24.* better comfort, that is to say, *63.* heauenly.



The Fourth Chapter.

*Wherein is shewed, that the state
and condition of the life present
may iustly moue vs to this con-
sideration.*



Amongst the ma-
nifolde reasons
which may in-
duce vs to this
religious reme-
braunce of our

ende, none more effectuall, then a
due consideration of our estate
present. For what is our life, but
a Ionas growen, sodainely spring-
ing vp, and by and by, withered a-
gaine, and gone: But a Iacob
pilgrimage, the dayes whereof,
are in number few, and in con-
dition euill. Is not all our glo-
ry but as the visions which Es-
dras saw, goodly to looke vpon, and
banished in a moment? Or as
Nabuchadnezzars Image, that
had a head of golde, best and

2. Iona.
Jonas. 4. 6

Gen. 47. 9

1. Esdr. 8

Dan. 2.

33.

armes of slurr, and yet one dash
with a stone out of the rocke,
brought all to ruine: May it not
be said of the goodly pompe, and
most glorious shewes, which we
so much admire amongst men, as
Christ said, of the buildinges of
the Temple: See you not these
things: verely, there shall not be
left a stone vpon a stone? Is it
little or no mētion at al shoud be
left. Is for popular applause, is
it not much like smoke, which the
higher it mounteth, the sooner it
banisheth away? And for beauty,
doe not some few fittes of a sea-
uer, warre all the fashion? O the
inconstancy of all worldly glory!
All it is stately and pageantlike
pompe shall banish away, and
come to nothing, as if it neuer
had bene. Hee that had come to
the Tombe of Alexander the
great, and there found interred,
within the compasse of seauen
fote, him, whom a whole world
could not suffice, might hee not
iustly say, Is heere the mirrour
of the world? Is heere the flou-
rishing Monarke of his time?

Math. 24.
2.

WORLD most vnwoorthy to bee affected of vs: we are but Tenants at wil, in this clay frame, the foundation of all the building, is a small substance, allwayes kepte colde, by an intercourse of aire, the pillar whereupon the whole frame stapes, is only the passage of a little breath. The strength, some few bones tied together with dy strings, or sinews, how so euer we patch and patch this poore cottage, it will at the last fall in manus Domini, into the Lords hands and we must giue surrender, whē Death shall say, this or this mans time is come. First wee mourne for others, a little after, others mourne for vs. Now we supply the places, and offices, and heritages of them that were before, and ere long be, others shall come a fresh in our rooms, and rule where we rule, sway where we sway, and possesse all which we haue scratched together with care. kept with feare, and at last, left with sorrow. Whereby we see, that we came not into this

WORLD,

worlde to build houses. or purchase landes, and toyne house to house, but rather by this our short continuance, we are put in minde, to haue temporalia in vsu, æterna in desiderio, these temporal things in vse, but eternall things in desire: to vse this worlde, as if we vsed it not, and so be gone. To this short continuance of life may be added, the miseries of the same. For all is not life. we haere liue: when Iob said. Man that is borne of a woman, hath but a short time to liue he by and by, sheweth, how this time is annoyed, and is, saith he full of misery. Heredvpon by the Grecians, the first day of the life of man, was called *γένεσις* or *γένεσις τῆς ἀλγῶν*, that is to say, a beginning of conflicts, our ingresse, and egress, is with signes of sorrow S. Austen saith of mans first entrance into the worlde: Nondum loquitur & tamen prophetat, a tender infant, not able to speake, doth by traires prophesie of the sorowes incident in the life of man. Come

1. Cor. 7
31.

Iob. 14. 1

*Aug. de
pug. ani-
ma.*

*Cyprian.
de mer.*

1. Cor. 15

we to our new birth, according to grace, doe we not in baptisme take our prest money, to fight a battaile, vnder the banner of Christ our Chieftaine? And thou needest not, saith S. Austen, care to fight against many enemies, for be thou well assured, many enemies will fight against thee; which combate Cyprian declareth after this manner: If thou, O man ouercome couetousnesse, couetousnesse being ouercome, some euill affection will assaile thee: if that euill affection bee strangled, vaine glory will allure thee: if vaine glory be despised, wrath and a desire of reuenge, will incense thee: if wrath be pacified, then pride will puff thee vp: if pride be allayed, some other enemy will step, to giue thee a fresh assault: As if the whole life of man were no other, but a continuall hacking, and hewing at, and of these Hydraes heads of sin. The last enemy that shall be destroyed, is death: to shew that untill death become and gone, an end of enemies will neuer come.

I heard a voice from heauen say-
 ing. (saith S. Iohn) Blessed are the
 dead which die in the Lord, they
 rest from their labors: As if the
 Saintes neuer rest, untill rest
 and blessednesse meete together.
 Here the flesh is the field where
 in wee must be euer toiling. Sin
 is the Iebusite, that will be euer
 troubling: the world is the step-
 mother to Gods children, that
 will be euer chiding: afflictions
 are the waters where our Gideon
 will trie whether we are fit soldi-
 ers to fight his battell. We reade
 in the eleuenth, sixteenth, and one
 and twentieth of the booke of
 Numbers, that the people much
 murmured in the wilderness,
 thinking that after their deliue-
 rance out of Egypt to haue found
 their sweetnesse, there the people
 were deceiued: God keepeth that
 untill wee come into the land
 of promise. Wee must not look
 for our happinesse here, God kee-
 peth that untill we come into the
 holy land. Here wee are euer
 day gathering Manna: whe-
 re the long Sabbath comes. the

Apoc. 14.

13.

Jud. 1. 5.

Num. 11

Num. 16

Num. 21

Gen. 42

25.

We cease gathering. Ioseph gaue his brethern prouision for the way, but the full sackes were kept in store vntill they came home vnto their fathers house. God giues vs heere a taste and a say of his goodnesse: but the full sackes are kepte in store, vntill we come vnto his heauenly kingdome. For this life Adam in fido-
dore vultus tui, in the sweat of thy browes thou shalt eat thy bread: Nay Adam in laboribus comedet cunctis diebus vite tue, in labour and sorrow shalt thou eat thereof all the daies of thy life, vntill thou returne vnto the earth, out of which thou wast taken. As if the daies of man by reason of sinning, were no other, but the daies of sorrow: because euerie day hath suam malitiam, his griefe:
Psal. 91. 5 and euerie night suum terrorem, his terror. So that in this the auncient saying will bee verified
*ὁ κύριος ἀλθῶς ἐν κύριῳ ἀλλὰ σὺ μ-
 πορα*, Humana vita non est vita sed calamitas, the life of man is rather calamitie then life

If one haue goods and substance
he liueth in trauell, and is faine
to imprison his mony vnder lock
and bolt, for feare it should
steale from him. If he be destitute and
needie, he liueth in griefe, because
want is grievous vnto mans
nature. If he be in high estate, he
is either enuied, or enuieth: as if
the chiefest felicitie of worldlings
were infelicitie: and no other but
Splendida miseria, a verie shining
miserie: if we will heare Augu-
stus so great a Potentate, we shall
find him wishing rather to leade
a private life, then to enjoy the
whole Regal Empire of the west.
Cyrus King of Persia, was wont
to say, that bid men but know
the infinit cares he sustained vnder
an imperiall Crowne, hee
thought no man would so much
as scope to take it vp. If these
who had the chiefest glorie a-
mongst men, found all so wearis-
some, much more may the Chri-
stian soule resolue neuer to sing
her sweete requiem, vntill shee
comet to beare a part in that joy-
full quire of Saints and Angels a

bove in heauen. For the delights
of sin they go downe as the wine
(saith Salomon) pleasantly at the
first, but at the last they bite like
a Serpent. and are as the Rose,
when the flower is gone, ther re-
maines nothing but a pike: in a
wozd, they play vs a very Trage-
dy. Howsoever they begin with
applause, yet at the shutting vp
of all they will end with horzour.
In the meane time doe we not see
the Bices themselves rewarde
their followers with sundrie
griefes and infirmities at the
last, and their fairest end often to
bee extreme penurie. For the
wozld is selfe, doth it not (saith
S. Iohn) passe away, & concupis-
centia eius, and the lusts thereof,
doeth it not shew men a very Iu-
das part, & betray them vnto Sa-
than, saying, wot om I kisse with
a fained signe of loue, take them,
torture them: which is enough
to make them out of loue with
this wo:ld, and with Lot to get
them from Sodom, or with the
Saints, to come out of Babilon,
or the affections of this unfull

world, that they bee not partakers of the punishment, to be inflicted vpon the same. Now to come a little to the state of those in this world, whose inheritance is aboue, what els do they find it but a maine sea of calamities, where they are tossed with the billowes of many stormes, and do feele this passage full of bitterness. Least they should take too much delight in waisting to and fro vpon worldly pleasures, So both ballast their ship with some affliction, to see a little the state of Gods owne friendes. There was neuer yet a Moyse, but hee had a Iannes and a Ambres to resist him. Neuer was there a good Ioseph, but hee had in his owne fathers house vnkind brethern to enuie him. Neuer an Elias, but a Ielabel to hunt him. Neuer a Paule, but an Alexander to doe him much euill. Neuer a reuerent Athanasius, or most learned and painfull Bishop of his time, but bolde spirited schismatickes wrongfully to maligne him. wherfore to haue enemies in this

Apoc. 13. 4

Exo. 7. 11.

2. Tim. 3.

8.

Gen. 37.

11.

1. King.

19. 2.

1. Tim 1

20.

Sacr. hist.

eccles. 13.

1. Cor. 20.

world

would we must be content, it was his case that now sits at the right hand of God in heauen to suffer persecution, tis no new accident.

Mat. 5. 21

Sic persecuti sunt Prophetas, qui fuerunt ante vos, said our Sauour to his disciples, the Prophets of old dranke of the same cuppe, all suffered.

Gen. 16. 4

From this annoyence we may come vnto the domestick call or home troubles within our selues, where olde Adam, or nature, like Hagar the bondwoman is verie disdainfull towards her mistresse Sarah: to witte, infused grace, where the rebellious appetites conspire against the regiment of reason, where our will like another Eue is stil prouoking vs to reach after the forbidden

Rom. 6. 12

fruit, where sinne like Tarquinius the proud, would tyrannise & blurpe a perpetual Dictatorship, did not the regenerate like men of courage and constancie cast him out of his kingdome. And thus labouring to bring all to that seemely Monarchye of Gods spirit, no small laboꝝ and trauell is vndertaken. In pleasing men

We

wee often incurre a greater losse
 by displeasing God: by pleasing
 God (which is best of all) we of-
 ten times displease men. So
 which way soeuer wee cast our
 eyes, wee see and find that of the
 wise man verified: Great trauell
 is created for all men: and a hea-
 uie yooke for the sonnes of Adam,
 from the day that they come out
 of their mothers wombe, to the
 day that they returne to the earth
 the mother of all thinges: from
 him that sitteth in the glorious
 throne, vnto him that is beneath
 in earth and ashes. This being
 the estate of all in general, sinners
 corrected, sonnes chastened, nay
 the euill themselves much tossed
 and turmoiled, they that wor-
 ship the beast (saith S. Iohn) haue
 no rest day nor night, as they
 haue not who make an idoll of
 sensual pleasure. Looke how ma-
 ny vices, so many furies is wont
 to haunt the licentious liuers.
 But the good, who onely haue
 their trials, and are proued with
 Simon of Cyrene, every one with
 his crosse must bee content to ac-

Ecclesiast.

4. 1. 2. 3

Apoc. 7. 4

11.

Math. 27.

32.

coupa-

Exo. 8. 25

Psa. 55. 5

1. King.

19. 4

company Christ vnto his king-
dome. Manifold troubles are
incident to all, but in moze special
manner vnto those who are go-
ing from the dirt and ture of E-
gypt, to doe sacrifice to God, who
will bring them into a good land,
the remembrance whereof may
make them wish with Dauid, that
they had wings like a Dove, and
so flying they might come to rest.
Wherefoze for these transitorye
and fleeting delightes of this sin-
full world, happie are wee if wee
see them, moze happie if we shun
them, but most happy of all when
God shall take vs cleane from
them, when we shall be deliuered
from this irksome necessitie of
sinning. It is some comfort vn-
to the wayfaring man to com-
mune of his iournies end. Joy-
fully doth the bond mā reckon of
the peare of Iubilee. This ir-
ksome pilgrimage of ours may
iustly moue vs, this burdensome
bondage may moue vs to ende-
to enter into a sad remembrance
of our ende, and pause with that
of the Apostle, Hæc meditare,

meditare

meditate of these thinges. Elias
 fled but a dayes iourney before
 Iesabell, and he said, it is enough
 Lord, take my soule. The Angell
 would haue Toby reioyce: Toby
 replied, quale mihi erit gaudium,
 qui in tenebris sedeo, &c. What ioy
 can I haue, that doe here sit in
 darkenesse, and doe not behold
 the light of the Sunne? Those
 of Babilon, would haue the Is-
 raelites sing them a song. Blas.
 What song could they sing, being
 so sorrowfull captiues as they
 were? Here we are lying before
 many Iezabels. Here wee sit in
 darkenesse, and see not the true
 light, that doth shine aboue in
 glozy. Here wee are poore cap-
 tiues. What reioycing should we
 haue in a vale of teares, in so
 low and marshie a soile, natural-
 ly subiect vnto moisture? This
 farre country is full of penury
 and sorrow, no plenty, no ma-
 sicke, vntill we retorne vnto our
 fathers house. While we are on
 this side Iordan, wee are amidst
 many trials, and to say truth,
 we may looke for no other. wee

Toby. 3. 13

Psal. 137.

Le. 15. 14

*August. de
Ger. Dow.
Serm. 70*

Gen. 8. 2

*Heb. 11
38.*

finde that of S. Austen true, Quid
est diu viuere, nisi diu torqueri?
What is it to liue long, but to be
long troubled? Wee reade that
Noahs Wome, at her first flight
from the Arke, (well she might
mount aloft) fetcht many retires,
but shee could haue no resting
place, untill Noah opened the
window of the Arke, to receiue
her in againe: so the poore soule
may soare a time, by lifting vp
many a sigh, and supplications
vnto God, who at last doth open
the window of his heauenly
Arke: and then, but not before,
shee hath sure footing, to rest for
euer. Those good men, saith the
Apostle S. Paul, in the eleuenth to
the Hebrewes, of whome some-
times the bad woelde was vn-
worthy, wandred vp and downe,
in shepes skinner, in deserts, as
men forlorne, shewing euent-
ly, that their glazy was not of
this woelde, where they founde
so forry acceptance. and there-
fore had their hope ful of immor-
tality, hoping for a reward to
come. Now therefore, seeing in
this

this state of life, all is so trou-
blesome; enemies at home, ene- *2. Cor. 12.*
mies abroad, perils on every *26.*

side: a Christian Meditation of
our departure from this world,
may tell vs, All will one day be
better. That wee should not
thinke of our continuance here.
We see this life to be onely a pil-
grimage: That we should not
take the way for our country, or
thinke of setting vp our rest,
where our state is so comber-
some; where wee haue much
wormewood, but little honey;
more motives to reade the La-
mentations of Ieremy, then wee
haue to sing the Songs of Sa-
lomon. God would haue it so,
that we should looke for an other
home, and hope for a better rest.

If euery creature groane, then *Rom. 8.*
much more may man, the most *22.*

excellent of all creatures, way-
ringe for that adoption of the
Sonne of God, which shall be
giuen in the resurrection of the
iust. When the Prophet Micheas *Micah. 3.*
would raise vp the peniue hearts *10.*
of the people, in the time of their

captiuitie, he put them in minde
of their departure, as thus, Sur-
gite, hic non habetis requiem, Ar-
rise to be gone, here is not your
place of rest. In like manner to
quicken a little our weary spi-
rites, amidst many calamities,
the lifting vp of our hartes, by a
meditation of our deliuerance
from this earthly thraldome, as
the pylon of the soule, will tell
vs of a blessed state to come,
where we shall haue rest. which
is the ende of euery motion.
and the perfection of all our la-
bours.

The Fifth Chapter.

*That a consideration, of the life to
come, may moue in vs the same
remembrance of our ende.*



It is a rule in na-
turall Philosophy,
that to see the Pla-
nets, and those su-
perior lightes at

mid-day men must go downe into
 to some wondrous deepe pit or
 well, cleane from the light of the
 Horizon, where they liue. To
 behold with the eye of the soule,
 the light and ioyes of the life to
 come. men must bee farre remo-
 ued from the house, and delights
 of this inferiour world. The
 people neuer tasted Manna, vntill *Exod. 16*
 they were come from the Leauen *15.*
 of Egypt. Our auncesters when
 they saw no other but straw co-
 tages, they neuer minded any
 farther buildings: but when
 once they beheld more sumptuous
 mansions, they began forthwith
 to dislike that, which before was
 very acceptable vnto them. Whi-
 lest wee set our affections on
 earthly thinges, wee make for no
 better, we looke no higher: but
 once taking a taste of heauenly,
 we beginne to dislike that, which
 before was very acceptable vnto
 vs, and grow out of liking with
 the meanelle of our former de-
 sires. And therefore as Zacheus,
 so long as he abode in the presse, *Luk. 19. 3*
 was vpon the low ground to see

Gen. 13

17.

Phil. 1. 23

Christ, vntill he gate him bp into the figge tre: so while we are in the route of too many worldly affaires, we are too low, and therefore should get bp into the sweete figge-tree, or contemplation of heauenly things: that there and thence, we may see the top of Israell, or excellency of the life to come. God saide vnto Abraham, arise, and walke about this lande, this is the country that I will giue thee. God saies vnto Faith, arise, beholde thy heauenly inheritance, that is the city where thou shalt haue thy blessed abode for euer. Seafaring men, hauing bene long weather-beaten in the surging and dangerous Seas, are wont to shout for ioy, when they do discry their haven: Ioyfully may the Christian behold a farre off, after the manifold stormes of this world, his heauenly & euerlastinge harborough, the remembrance where of may moue vs, either to wish with S. Paule, to be dissolued, and be with Christ, or reply with the Saintes in the Apocalips vnto him that

that said, I come: Euen so come Lord Iesus. Where we do but sow in teares, there is the place, where we shall reape in ioy. Where we are members of the church militant, where is nothing but combating: there shall we be parts of the Church triumphant, where is no other but reioycinge. The state of the life present, and to come, is figured by the Tabernacle, and Temple of the old Testament: the Tabernacle, for that it was moueable, may resemble the condition of the life present: the Temple, for that it was fixe, and immoueable, the fruition of the life to come. To the framing of the Tabernacle, came the Jewes onely: but to the buildinge of the Temple, with the inhabitants of Iewry, the men of Tyre and Sydon, to wit, both Iewes and Gentiles; all concurre in this building, wherein is neuer heard, the noise of a hammer. Blessed are they O Lord (saith Dauid,) that dwell in thy house, where the Sonne of God in glozy, is light vnto their eyes, musicke vnto

Apoc. 22

20.

1. Sam. 6

3.

1. King.

2. 3.

Psal. 84

4.

1. Cor. 9.

24.

2. Tim. 4.

7.

Gen. 32.

26.

their eares, sweetnesse vnto their taste, and contentment vnto their hart: where, in seeing, they shall know him: in knowing, they shall possesse him: in possessing, they shall loue him: in louing, they shall receiue eternall blessednesse, and blessed eternitie, which is the garland we all runne for, the crowne we all fight for. All our watching, and fasting, and praying, is like Iacobs straining with the Augell: O blesse me Lord. Every thing both in nature require a perfection: the heauens which are in continuall motion: the Augells, which are ascending and descending, are saide not to haue their full perfection, but specially man, in this troublesome motion, vntill he come to the accomplishment of all his hope. If the Apostle, which was taken vp into the third heauen, and is thought to haue seene part of this blessednesse, could not expresse the excellency thereof, being so high a subiect, the more he did consider of it, (he more he seemed to wonder at it,) yet thus much he could say,

1. Cor. 2. 9

say, that eye had not seen, care
had not heard, the heart of man
could not conceive the things that
God had prepared for them that
love him. Reach as farre as hu-
mane vnderstanding can reach,
all is not unsweareable vnto the
same. Of things infinite, we can-
not but infinitely consider. To
lift vp our eyes, towards those
glistening beames of Gods glory,
where the sharpest Eagle may be
dazeled: to wade into the depth of
his excellency, wherein a Camell
may be plunged, the short reach
of humane reason may moue vs
to cry with *†* Apostle, O altitudo,
O the depth of the loue and boun-
ty, and mercy of God. They that
come vnto the maine Ocean, find
water enough, if they come by
millions, to take handfulls of it,
be there a multitude which no
tounge can number. God hath
crownes for their heades, and
palmes for their handes, when
they shall follow the Lambe,
wheresoeuer he goeth: when they
shall rest vpon Mount Sion: when
they shall lie with him, and raigne

Apoc. 7. 9.

*Lact. lib. 6
de diui.
pra.*

with him. If you aske, saith Lactantius, why God created the world, it was for no other cause, but that man should be created: if you demand, why man was created, it was because he should worship his Creator: if you inquire farther, why hee should worship his Creator, it was for no other cause, but that he should be rewarded by him. Lord, what was man, that thou diddest so respect him? This was the bowels of Gods mercy, who had no other cause of his mercy, but his mercy, no other ende, but his owne glory, and our good, which is called $\pi\alpha\lambda\upsilon\sigma\mu\iota\sigma\theta\eta\varsigma$ his most great and ample reward, wherein there is no ende of his goodness, no number of his mercies, no measure of his wisdom, no depth of his bounty: So God doth deale, like God himselfe.

*Tertul. de
Hamelier.*

Si tanta in terris moraretur fides, quanta merces expectatur in caelis, if there were so great faith in earth, as there is reward looked for in heaven (saith Tertullian) mercifull Lord, what loue should we

Wee haue to the life to come?

Pharao was content at last the *Exod. 10*
people should goe to doe sacrifice, *24.*

but they must leaue their heades
of cattell behinde. No Moyses
will leaue a house in Egypt: all
our desires must goe with vs, in
belieuing that high rewardes of
blessednesse, so farre aboue all
humane desert, that is, or may
be. Seneca writeth, that Alex-
ander the great, giuing a poore
man two talentes, the man was
so astonished with the greatnesse
of the gifte, as he answered the
King: Most Princely Sir, I
am not woorthy to receiue so
much: to whome Alexander re-
plied, I doe not respect good
man, what thou art meete to
receiue, but what becommes me so
great a Potentate for to giue.
God doth not so much regard,
what we most vnworthy crea-
tures are woorthy to receiue, as
what becommeth him, the God
of all mercy and magnificence, to
bestow and giue. Herod promi-
sed much. When hee promised
halfe his kingdome: but Christ,

Mar. 6. 23

Mat. 23

34.

Rom. 8.

17.

Psal. 42. 2

ΠΟΛΥΤ-

ΛΗΣΑΤΟΥ

ΜΕΓΑΛΩΜΑ

286. 05.

When he giues, we finde him gi-
 uing an whole kingdome: Venite
 benedicti patris mei, accipitote
 regnum; Come yee blessed of my
 father, receiue the kingdome.
 When are sometimes liberall in
 promising, but more niggardly
 in performing: With God it is
 not so. Againe, amongst men,
 the elder, or one onely doth in-
 herite: but with God, all sonnes
 are heires; all heires inherite and
 the inheritance too is a heauenly
 kingdome, to raigne, to reioyce
 euer. The meditation of this
 happy ende of man, if man did
 knowe his owne happinesse,
 were inough to make him lit-
 tle respect a thousand worldes:
 nay to say with the Prophet,
 Like as the Hart desireth the wa-
 ter streames; so is my soule a
 thirst for God. Oh. When shall I
 enter those courts of toy? Democ-
 rius Phalerius hearing the Phy-
 losophers dispute about the im-
 mortality of the soule, wretched
 man that I am, (quoth he) who
 haue so long liued in the peri-
 shing delights of this corrupti-

ble

ble body. We know not what
we lose, whē we lose opportunity
of seeking, and buying that pre-
cious pearle, for which the pro-
vident husband man should sell
all that he hath. When the pro-
ple, as wee read in the two and
thirtieth of the booke of Num-
bers, were come to their en-
trance, into the land of promise,
the children of Ruben and Gad,
regarding not the promise so of-
ten promised, desired Moyses that
they might stay on the hether
side of Iordan, because it was a
place meete for their dromes of
cattell, which they more respe-
cted, then their passage into the
holy land. Are there not some
in the worlde, not farre unlike
these children of Ruben and Gad,
who desire to make their stay
here, and would goe no farther.
for that they esteeme the plea-
sures and profits of a life tem-
porall, more then they doe the in-
comprehensible ioyes in that life
eternall: but for the true Israe-
lites, all is weariennesse, untill
they come vnto the land of rest.

Math. 13

44.

Nom. 32

30.

*Cyprian
de
mort.*

*Gen. 29
28.*

Whereas in other thinges (saith Cyprian) we are wont to blame it: yet in the expectation of so great a good, wee may commend impaciency. Woe is me saith Dauid, That my pilgrimage is prolonged. In thinges that are ordained vnto an ende, the rule and measure of all actions is taken from the same, which ende is first in the intention, and last in the execution. Now if blessednesse be mans ende, then is it the marke we all shoute at, and the scope of all our enterprises whatsoeuer. Every thinge is required for blessednesse, and onely blessednesse for it selfe. Iacob seauen yeares seruice seemed but light, in regard of Rachell for whome he serued. The labour and trauell, not of seauen yeares but of all the yeares of our life, is nothing in respect of Rachell the fairer, the happier state to come. And this doth sunswear the prophane Atheist, and meete with the obiection of Iobs friends: What good hath thy righteousness brought thee? Or as some

would

would not blush, to say in the time of the Prophet Malachy: *Mal. 3. 10*
 What profite is there by seruing God. That most happy reward in the life to come, doth strike the all dumme: that very assistance in the life present, may make them amazed. Doe but trie me, saith the Lord, if I will not powre out a blessing vpon you. This blessing say the Vnient Fathers is both via, and patriæ, that is, of the way, and of the country. That which God giueth in the way, is spoken of by the Prophet Dauid, in the first Psalm, where, mentioning the state of him, that walketh not in the counsell of the vngodly, he shalbe blessed, saith the Prophet, and how? Looke whatsoever he doth, it shall prosper. So saith he of the man that feareth God, hee shalbe blessed, and wherein? For hee shall see his childrens children, and peace vpon Israell. The worlde manner is the Jewes manner, who were wont to bring the best wine first. Christ he obserues his olde manner, and keepes the

*Ciril. de**fide ad**Reg.**Hil. de**unit. pat.**& fil.**Psal. 1. 6**Psal. 128.**Joan. 2. 10*

best untill the last. It is said of
Hidor, who being at a great ban-
quet: and there beholding a great
signe of Gods bounty towards
the sonnes of men, suddainly he
broke out into abundance of
teares, and being demanded the
cause why: for that (quoth he)
I heere seide on earthly crea-
tures, that am created to liue
with Angels: as if the remem-
brance of the time to come, did
draw his affections, as it should
be the affections of vs all to a
comfortable expectation of the
same. Our bodys walke on
earth; but our soules should bee
in heauen, by our heavenly de-
sires; and wee should frame our
affections in forme of a ship, that
is close downward, but open
upward, in a hartly desire of a
superiour condition: The re-
membrance whereof is like the
message of the Angel Gabriell,
which brought tydings of great
joy, which may make the faith-
full answer with Ezechias,
and say: The worde of God is
good, let there be peace, and

Esa. 38. 9

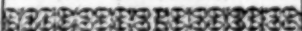
that

that to peace eternall. In the
meane tyme saith S. Austen, Let my
minde muse of it, let my tounge
mention it, let my hart loue it,
and my whole soule neuer cease
to hunger and thirst after it. O
Lord God of hostes, blessed is the
man that putteth his trust in thee.

Aug. mā.

Glt. cap.

Psf. 84. 13.



The Sixt Chapter.

*That wee needs not feare Death
much lesse to meditate thereof.*



When Moses saw his
rod turned into a
Serpent, it did at
first somewhat af-
fright him, for hee
began to step from
it: but when once God comman-
ded him to take hold thereof, he
found afterward by many effects,
it did him, and the people of God
much good. At first sight Death
doth fray our naturall weakne-
sse, and we beginne to shrinke
from it: but having confidence in

Exod. 4. 3.

best untill the last. It is said of
Midor, who being at a great ban-
quet: and there beholding a great
Agne of Gods bounty towards
the sonnes of men, suddainely he
brake out into aboundance of
teares, and being demanded the
cause why: For that (quoth he)
I heere seide on earthly crea-
tures, that am created to liue
with Angels: as if the remem-
brance of the time to come, did
draw his affections, as it should
do the affections of vs all to a
comfortable expectation of the
same. Our bodys walke on
earth; but our soules should bee
in heauen, by our heavenly de-
sires; and wee should frame our
affections in forme of a ship, that
is close downward, but open
upward, in a hartly desire of a
superiour condition: The re-
membrance whereof is like the
message of the Angell Gabriell,
which brought tyndines of great
joy, which may make the faith-
full answer with Ezechias,
and say: The worde of God is
good, let there be peace, and

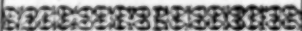
Esa. 38. 9

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*Aug. mā.
Gls. cap.*

Ps. 34. 13.



The Sixt Chapter.

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sse, and we beginne to shrinke
from it: but having confidence in

Exod. 4. 3.

God, who hath willed vs nor to feare, we finde it a meane, to diuide the waters of many tribulations, to make vs a passage from the wilderness of this world, vnto a better land of rest.

It is strange we should make so much of our selues, as to count it a death, to meditate of Death.

1. Kin. 18. CC Pay to esteeme the very remembrance thereof, as Ahab did the presents of the Prophet Elias, to be troublesome vnto vs. Whereas Death is so farre from hurting them, who put their trust in God, as they shall rather finde it a gentle guide, to bring them home to their owne Cytie, where they would be, to remaine for euer. That which wee call life, is a kinde of death, because it makes vs to die: but that which we count death, is in the sequell a very life: for that indeede it makes vs to liue. There is a death, which some call mortall sinne, and this is the death of the Soule, which death wee should all feare. There is also a moderate feare of the other death,

which

which is profitable to withdraw
us from the allurements of euill.
But so to feare it, as if it were
the better ruine and ouerthrow of
all our being, we neede not, wee
ought not. When the Apostle
S. Paule spake of the unconquer-
able faith, which was his stay,
and the stay of all them, whose
hope was in Christ: Wee (saith
the Apostle) know, that if this
earthly house of our Tabernacle
be destroyed, we haue a building,
not made with handes, but giuen
of God, eternall in the Heauens.
As if he would tell the persecu-
tors of his time, that miseries
for a moment could not dismay
them; the perishing of the out-
ward man could not daunt them:
nor present death could discour-
age them: for they knew their
habitation was in Heauen, and
themselves incorporated Citti-
zens into that Ierusalem, which
is aboue. A heathen man could
say, Degeneres animos timor ar-
guit, this abiect feare, is farre dis-
cident from a generous offspring.
Salomon saith, The iust is as a

2. Cor. 5.1

Lion, of whome the Naturalist
writeth, that hee is of such con-
rage, as being fiercely pursued,
he will neuer once alter his gate,
though he die for it. With what
constancy answered the se-
cond of those seauen brethren
who all yelded vp manfully
themselves to torment, for the
maintenenance of the Law of
God: Thou O King takest these
our liues from vs; but the King of
Heauen, shall raise vs vp, in the re-
surrection of euerlasting life. The
Philosopher might say, *ἡ θάνατος*
ἡ δὲ θάνατος φοβερά, that is,
of thinges terrible, none more
then Death. But it is other-
wise with Christians. Tertil-
lian told the persecutors of his
time, that their cruelty did but
open a doore to Gods distressed
people, whereby they might en-
ter the sooner into a state of glory:
and therefore death was very
acceptable to them. Why should
I feare (saith the Prophet,) in
the euill day. As if Dauid saw
no cause of dreading death, how-
soeuer nature may begin to trem-
ble.

2. Mac. 7.
9.

Arist. Erb.
lib. 3.

Tert. in
apo.

Psal. 49

ble at the mention thereof. Hilarion could not but wonder his soule should be so loath to depart, *Hier. de* after hee had serued God, and *vit. Hilar.* God him, so many yeares. Consider death, as in it selfe, and so naturally we feare it. Consider death as a meane to bring vs vn- to Christ, willingly we may embrace it. When Iacob saw the chariots of Egypt, and thereby *Gen. 45.* perceiued his sonne Ioseph was *28.* alive, his fainting spirit was reui- ued, saying, I will goe see him before I die. When faith dooth bring vs many testimonies, our Ioseph lieth, the Christian soule may recomfort her selfe in her panges and say: Moriar ut ui- deam, In the name of God, to see him, let me die. Now for these corruptible bodies, they take no damage at all by death. There is no harme to the seede, though it hath for the time, a little earth raked ouer it, it shall spring a- gain, and flourish, and bring forth fruite in due season. No hurt is it to these our bodies, to be cast into the ground: being

1. Cor. 15

42.

Num. 17.

8.

Jon. 2 10

Psal. 90. 3

Job. 19. 25

Ezech. 37

7.

sown in weaknesse, they shall rise againe in power: being sown naturall bodies, they rise againe bodies spiritual: being sown in dishonour, they rise againe in glory. The keeping greene of Noahs Olive tree vnder the flood: The budding againe of Aarons rod: The deliuerance of Ionas, from the depth of the Sea: The voice that calleth, come againe ye children of men: The hope of Job, that he should see God, with no other, but with the selfe same eyes: The Prophecie of Ezechiell vnto the dry bones, that should come os ad os, bone to bone, may stirre in vs a topfull hope, and cheere vs vp against all the feare and terror of death. But the resurrection of our Saviour Christ, that is the comfort of all comforts, Vox Christi, vox Christianorum: The voice of Christ, is by Christ, the voyce of Christians (saith S. Austen. Death, where is thy sting? Hell, where is thy victorie? As he was the cause efficient: so was he also a figure of the Resurrection. Wee risinge, wee all

arise

arise. Of a moze powerfull cause
 there is a moze powerfull effect.
 If the sinne of Adam, who was
 a liuing soule, was the cause that
 death reigned ouer all, much
 moze the resurrection of Christ,
 who was a quickening spirite,
 shalbe of power to raise vp all,
 that beloue to the hope of euerla-
 sting life. What greater ioy then
 to be able to know him, as the
 Apostle speaketh, *καὶ τὸν ὄντα*
καὶ τὸν ἀναστάντα. And the po-
 wer of this resurrection. Christ an-
 nyding shewed what we should
 suffer: so in risinge from death,
 what we should hope: So wit-
 that all the bones in Golgotha
 shall rise. and those that sleepe in
 the dust of the earth, shall heare
 the voice of Lazarus, come forth.
 Wherefore though Death doe
 swallow vs vp, as the Whale did
 Jonas: bind vs as the Philistines
 did Sampson, yet wee shall come
 forth, and breake the bandes, as
 the birde out of the snare. The
 snare is broken, and we are deli-
 uered. They may well feare
 death, saith S. Cyprian, that haue
 no

Rom. 8. 34

Phil. 3. 10

Dan. 12. 3

Joan. 11.

43.

1. Thess. 4.
13.

Eccles. 40. 1

Wisd. 5. 8

no faith in Christ: but for those who are members of that head, who vanquished the power of Hell and Death, Death is to them advantage, and a gentle guide, that brings them home to everlasting rest. Hence is it that dying they are said since Christs resurrection to fall asleepe. They that sleepe in Iesus, saith the Apostle, they lay them downe, and take their rest and God it is, that makes them dwell in everlasting safety. We should not then feare to fall asleepe, for sleepe is a refreshinge after wearysome labours. The painefull labouring man, after his dayes worke ended, sleepes often more quietly then Diues in his marble pallace, on his bed of Iuoy, where hee tosseth and tumbleth: hee sleepes not quietly, either in life or death, and of such is that verified, *O mors quam amara*, O death, how bitter is thy remembrance? Having wearied themselves, saith the Wiseman, in the way of wickednesse, they shall cry out, what hath pride profited vs, or the

the pompe of riches brought
vs. Surely this barren and
light lād, after all our dūdgerp
peldes no other, but a crop of
cares, trouble, feare, and vexa-
tion of mind. When those that
haue laboured in the vineyard,
and haue beene often in wat-
ching, in fasting often, these
rest from their labours, and fall
asleepe to rise againe wyth
their bodies, when the Sonne
of righteousnesse shall appeare
in euerlasting glozy. Of these
the Apostle saith, I would not
haue you sorrow, as men with-
out hope, for those that are a
leepe. How acceptable there-
fore may death be, when in
dying we sleepe and in sleeping,
we rest from all the trauels of
a toilesome life. Againe, where
as death is a tribute, we must
all pay homage. Fiat volunta-
rium quod futurum est necessa-
rium, & offeramus Deo pro
munere, quod pro debito tene-
mur reddere, Let vs make that

2. Cor. 11

Chrysost.
Homel. 10
in Matb.

¶

volun-

Gen. 2.7

Cass. lib. de
Bel. Gal.

voluntary, which is necessary,
and yeeld it to God as a gifte,
which we stand bound to pay
as a due debt. Had we no far-
ther hope, then onely to attaine
a state temporall. Wee might
feare indeede, because when we
die, all our happineſſe shall de-
ceiue vs : but when God made
man of the dust of the ground,
God breathed into him, the
breath of life, and man was
made a liuing soule, therefore
not a dying soule. Cesar writ-
teth, that the bare opinion of
the Druides, who taught that
the soules had a continuance
after their separation from
their bodies, it made many of
their followers hardy, in great
attempts, and abated in most,
the feare of death. CYNTHIA him-
selfe could say vnto his chil-
dren, when hee was ready to
die: Thinke not deere children,
that I shalbe no where or no-
thing. If a bare supposall of a
future being, could so much

amale

auster against the feare of
 death: what doth faith effect
 that doth warrant vs by good
 euidence, of the blessed assu-
 rance of the resurrection? If A-
 braham the faithfull Pa-
 triarke, left his owne country
 and kindred at the commaun-
 dement of almighty God, and
 went into a strange land, how
 willingly should wee leaue this
 country, wherein we are only
 strangers; and goe, where wee
 haue our owne home, and a-
 bode for euer? This was the
 resolution of S. Ambrose: who
 neither loathed life, nor feared
 to die, because saith he, wee
 haue a good Lord. This was
 the faith of Simeon, who ha-
 uing seene Christ, prayed to de-
 part in peace. This was S.
 Pauls gaine, when he said, To
 die is to me aduantage: because
 this passage was a dissolution,
 and this dissolution was to bee
 from the body, and this his be-
 ing from the body, was to bee

Gen. 12. 1

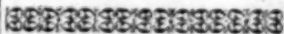
Luk. 2. 29

Phi. 1. 21.

*Ro. 8. 35**1. Pet. 1. 3*

with Christ. Seeing therefore that death it selfe, being duely considered, should nothing at all dismay vs, then much lesse the meditation thereof. The more we meditate of death, the lesse we feare it; the lesse we feare it, the more faith haue we. What shall seperate vs from the loue of God, that is in Christ? shall tribulation, or anguish? shall life or death? Blessed be God, saith S. Peter, who hath begotten vs to a liuely hope of the resurrection.





The Seauenth Chapter.

*That the afflictions of minde,
which are incident in the life
of man, may moue him to a
Meditation of his ende.*



Alomon, Whome
GOD for wise-
dome chose as it
were to be a for-
man of a great
Enquest, to make enquiry of
the state of the world, to come
footh, to speake for all, and
his conscience of all, hauing
heard and seene the nature of
thinges vnder the Sunne;
yeldes vp his verdit of all, as
thus, All is vanitie, and vexa-
tion of minde. This is in brie-
fe the condition of all in generall.
The rich discontented in ho-
nors, the poore languishing in
griefe, the learned full of rest-

Ecc. 2. 13

John, 15
19.

lesse labours, all of what estate
soeuer, subiect vnto troubles
and vexation of mind. As if
Salomon should haue said, you
may looke for no other, all is
vexation. Small cause had
the Israelites, to care for their
continuance amongst the
Task-masters of Egypt, and
as small cause, haue any to de-
sire to liue in this wilderness,
amongst many wolues. We
know, Christ our Saviour
hath told vs, that being in the
world, we are not of $\mathfrak{a}$ world:
here we may not looke for per-
fect rest of body, or all content-
ment of minde: and therefore
to meditate of deliuerance, may
bee some refreshing to the di-
stressed soule, who may powre
out her complaintes, saying,
Would to God that day might
once shine, when I shall see my
Redeemer. When I shall come
where is peace, within and
without. When I shall appeare
before the presence of God,

With

With ioy, and bee no more oppressed with griefes, disturbed with cares, molested with thoughtes, but liue and rest for euer. What comfort can a man reape. or what quiet should hee take, where want is miserable, plenty full of perill: which way soeuer wee cast our eyes, wee finde cause of complaints, that we may well count Laughter, error, and subscribe to that of the Prophet, Lord, thy terrors haue I suffered from my youth vpward, with a troubled minde. Having then so little cause to ioy in this life, where there is so small a cause to make vs reioyce: where the minde is so inuested with cares, and molested with griefes, wee may recount with our selues, the happiness of them, who after the stormes of this troublesome sea, haue cast anchor, in their safest roade. Noah had much affliction in the old world, hee had the waters swelling vnder

*Eccles. 2. 2**Psal. 38.**125.**Gen. 1. 4*

Genes. 19
17.

1. Kin. 19

Apo. 6. 10

Pf. 42. 11.

him, the heauens darke & glo^w
my ouer him. At last the Arke
stayed vpon the mountaines of
Ararat, and then was Noah a
glad man. Lot was grieued
amongst the sinfull Sodomites,
at last God sent his Angells
to take him cleane away. Elias
mourned for a time, sate vnder
the Juniper tree, sent vp his
sighes to heauen, at last came
the charriot, and then there
was no more Iesabell to perse-
cute him, no more false Pro-
phets to band themselues a-
gainst him. The Saintes vn-
der the Altar may for a time
cry, How long Lord Iesus: af-
ter a little more sufferinge, their
disgrace shall be turned into
glo^{ry}. their mournefull teares,
into gladsome triumph: Why
art thou so vexed O my soule,
and why art thou so disquieted
within me? O put thy trust in
God. In the multitude of my
sorrowes (saith the same Pro-
phet,) that were in my hart, thy

comforts

comforts (Lord) haue refreshed my soule. Thereby shewing, that as the world had a multitude of sorowes to assault his hart. so God had a multitude of comfortes to refresh his soule amongst them all. For as our sufferinges in Christ doe abound, so our consolations also in Christ do abound too, saith S. Paule. Our Saviour, knowing that his Apostles should haue many, and great discomfortes in the world, promisseth to send them after his Ascension by into heauen, an other comforter: for his presence was their comfort, and afterward in their deepest prisons, they should haue the holy Ghost their fellow prisoner: & howsoeuer the world did outwardly annoy them, yet they should inwardly haue a comforter to make them reioyce in their sufferinges, and after all to reioyce for euer. Now therefore though the burden be hea-

*2 Cor. 1. 3. 4.**2 Cor. 1.**1 Cor. 1. 4.*
16.

nie, yet a lightsomenesse it is, to remember, the way is not long. When the Apprentise calls to minde that his yeares of couenant will now shortly expire, and that then hee shall haue his freedom confirmed, the remembrance hereof maketh many laborious waikes some more light, and lesse grievous vnto him. The poore Traveller in thinking of his Anne, goes on more cheerefully in his painefull journey. The bondman in callinge to minde the yeare of Iubilee, is wont with more patience, to goe through the yeares of bondage. Now then amidst the sondry afflictions that grieue the minds, a Meditation of our ende, may much mitigate, if not altogether take away the greatest sorowes of all: Many are the troubles of the righteous, but the Lord deliuereth them out of all: And taketh either sor-

Psal. 119

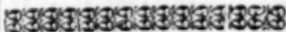
rowes from them, & them from sorowes. Great are their trials, but saluation will one day make amends, when they shall haue all teares wiped from their eyes: and their reward by so much the more ioyous, by how much the more the course of their life hath bene grievous vnto them. Seeing therefore, that on euery side, wee haue such vrgent occasion, to passe the dayes of this wearpfome Pilgrimage in trouble, and penurienesse of minde, may wee not thinke them thusse blessed, who are now landed on the shore of perfect Securitie, and deliuered from the burden of so toilesome a labour? May wee not be refreshed, in calling to minde, that this battaile will one day be at an ende, and wee freed from the thornes of all these bitter calamities? Well may wee weepe and mourne, as Iob and Jeremy, in conside-

Ap. 16. 17

Naum. 1.

ration of our entraunce into
this vale of teares, and often
may wee muse with gladnesse,
of the time of our departure.
After all sorowes, and those
threatning voyces, A voyce wil
come from the throane, when
the viall of the seauenth Aun-
gell shall bee powred out, and
will say, Factum est, Now all
is done: though God doe be-
ginne with, Afflixi te, I haue
afflicted thee, he would surely
ende, with non affligam te am-
plius, I will afflict thee no
more.





The Eight Chapter.

*That the griefes of body may
also moue vs to enter into
this serious meditation of our
ende.*



When the Pro-
phet Daniel saw
what was, and
in all likelihood
(vnlesse God set
to his helpeinge
hand in time) what still woul-
be the estate of the people,
while they were in the thral-
dome of Babilon, hee thought
more and more of his and their
deliuerance: and besoughte
God, to looke vpon the desola-
tion of his people, and to shew
mercy in ridding them from
all. When wee see and feele,
what is, and still will be the
condition in this our Babilon:

D. 1. 9. 18.

griefes of body, and afflictions of minde. Wee may in our highest deuotion to God, call to minde the time of dismissal, and our good deliuey from all. Yea, we may consider, that there will come a day, when the e crased bodies, subiect to seuerall infirmities, as, the Head to megrimmes; the Lungen to suffocations; the Jointes to gowtes; the stronger partes themselves to conuulsions: when these bodies I say, which haue holpen to beare the burthen of the day, shall with the happy soule liue together, and reioyce together. In the meane season, wee may remember in all these infirmities, that of the Prophet, The Lord will not faile his people, neither will he forsake his inheritance. David knew it was Gods manner to trie his seruantes, &c. therefore in his afflictions, made this protestation of himselfe and them;

though

Psalm. 94.
14.

though all this come vpon vs,
yet will not wee forsake thee.
It is our Isaaks ble, first to
feele vs by tribulation, and
then to blesse vs: by these in-
firmities of the body, wee may
consider Gods feeling. Now
after we haue suffered a little,
then Take a blessing my sonne.
Though the wind blow colde,
yet dooth it cleanse the good
graine: though the fire burne
hoate, yet it purifieth the best
golde. Afflictions as they are
μαθήματα so are they also
μαθήματα both sufferings and
instructions. For these affli-
ctions doe often cause an vtter
contempt of all worldly plea-
sure, humbleness of minde, pe-
nitency and sorrow of hart, for
sinnes passed. In the hun-
dredth and seauen and thirtieth
Psalme, the peoples captivity
is thus mentioned, Super flu-
mina Babilonis, by the waters
of Babilon, we sate downe and
wept, in the verse following,

Psal. 44
13.

Gen. 27
23.

Psal. 137
1. 2.

As for our Harpes, wee hanged them vp vpon the trees that are therenigh: We sate downe, a token of their humilitie; and swept, a signe of sorrow and penitency: as for Harpes we hanged them vp, which shewed they were now very farre from mirth and melody. All the life of Salomon was full of prosperitie, and therefore wee finde, that Salomon did much forget God: but the whole life of David hath much aduersity, and therefore we see by his penitentiall Psalmes, and others, that David did much remember God. These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the wooser part of man saith S. Ierome, is sometimes punished, which is the body, that the better parte of man, to wit, the Soule, in the day of iudgement, may bee saued, so are they in the cause,

effectes

effectes of Gods loue. For though he be at times a chasteninge father, yet a father, though a launching Discipline yet a Discipline: and therefore one that loues, and that cares. We neede no more, but lay open our griefes, and let him alone with the saluing, who knowes better then our selues, how best to ounce vs, though the potion bee sharpe, yet it is his, whose intent is, to do vs good, whose loue in chasteninge wee may not refuse. Chrysostome could say, Magna tentatio non tentari, A great temptation is it, not to be tempted at all. Iob was a righteous man, by the testimony of him, whose testimony was most true. What saist thou to my seruant Iob, an vpright man, and iust man, one that feareth God? The next newes wee heare of him, Iob is afflicted in body, from the crowne of the head, to the soule of the foote. You haue heard

Iob. 1. 8

(saith

Iam. 5. 11

(saith S. Iames) of the patience of Iob, and what end God made with him. The holy man was tempted, that when wee are tried, to teach vs what wee should doe. S. Ierome, hauing read the life and death of Hilarion, who after hee had liued religiously, died most Christianly, said: Well, Hilarion shall be the champion, whome I will follow. If S. Ierome could say, Hilarion should bee the champion whom he would follow: If chaste men may say, Ioseph shall be the champion whome we will follow: Then may afflicted men say for true patience, Iob shall be the champion whome we will follow. Toby after that doede of mercy, in burying the deade, was accepted of God, the next tydings we heare of Toby, is, the holy man Toby is stricken blinde. To suffer some chastisements, wee may be contente: for respectinge our

Tob. 2. 10.

annes. God by these afflictions doth lay but a soft hand vpon vs. It was an auncient Fathers prayer, Domine hic vire, hic seca, vt in posterum sanes, Lord here seare & cut me, that thou maist heale me in the time to come, Better to suffer here, then hereafter. Non respicias (saith Chrysostome) quod via est aspera, sed quo ducit, Respect not so much that the way is painefull, as that the ende thereof is pleasant. When S. Iohn asked the Tunggell what they were that appeared in long white garmentes, with Palmes in their handes: the Tunggell answered, These are those that came out of many tribulations in the world. To shew after the shoppes of a troublesome life, they weare Palmes & crownes, in token of euerrlasting triumph. There is a threesolde consideration that may moue in vs matter of meditation to this effecte:

*Chrysost.
Homil. 7
in Epist.
ad Heb.*

Apo. 7. 14

2. Esd. 7

Agg. 2. 4

The first, Quid fuimus, What we once were: The seconde, Quid sumus, What we now are: The third, Quid erimus, What after a short space we shalbe. What we once were, is shewed by that of Eldras, O Adam (saith he) what hast thou done? When Adam fell, wee all fell. If the estate of man had bene without sinne, mans estate had bene as the Angels in heauen. Salomon in his princely seate, was clothed in greater royaltie, and yet Salomon, in all his royaltie, was not clothed like the Lillies of the Fielde. But neither Salomon in all his royaltie, nor the Lillies of y^e Field, was euer so clothed as was Adam befoze hee lost the clothing of innocency. O happy Adam, if Adam had well considered so much. Wherefoze as the people, in the time of the Prophet Aggee, beholdinge the forme of the Temple, how farre inferiour it was vnto the

former

former glory thereof, might in effect sorrow, when they saw the one, and remembred the other. In like manner, when wee call to minde the state of innocency, wherein GOD made all thinges for man, and man for himselfe, (in that wonderfull excellency) placed him in Paradise, a Garden of all delightes, subiect neither to griefe of body, or vexation of minde. wee cannot but with some sorrow for Anne, bethinke our selues of that former felicity, and in the first place, *Quid fuimus*, what wee once were. For the second consideration, *Quid sumus*, what wee now are, even sojourners in this vale of teares, exiles from our native home, where troubles come like Iobs messengers, no sooner one hath tolde his tale, but another steps in, to say as much: where men are beset with crosses and calamities round about, the falling wher-

what
conde.
w are:
what
shalbe.
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Adam
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all fell.
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mon, in
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e Fielde.
n in all
lilies of
othed as
e lost the
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bnto the

former

of

Ro. 17. 24

Phil. 3. 21

Prov. 13.
42.

of may mooue vs to breake
foorth into that desire of the
Apostle, Who shall deliuer vs
from these bodies of death?
Cato the wise, a heathen man,
could tell his Schollers, that
were he offered to be young a-
gaine, he would in no case ac-
cept of such an offer, so wea-
ry some is the condition of our
estate present. For that future
state, Quid erimus, what we
shalbe, when these vnosse bo-
dies shalbe chaunged, and made
like the glorious body of the
Sonne of God, to which bo-
dies God in mercy saith, as
sometimes vnto Abraham, for
Ismaell I will blesse him also:
so of these bodies in their re-
surrection, though as Ismaell,
they are not so free borne, as
Isaacke the Soule, yet shall
they haue a blessing too. I
Christian remembrance here-
of, doth make vs desire wth
longing, a perfection els where.
Hope (saith Salomō) that is de-

ferred

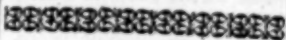
ferred; doth afflict the minde.
In the meane season, considering that God is at the last the rewarder of patience, and death the finisher of paine, it may make vs the moze cheerfully to passe ouer the grettest griefes of body, and afflictions of minde whatsoever, which afflictions in this life are testimonies of Gods loue, but in the life to come, signes of his iustice. It is the wont of Fathers, to holde in their owne children, when they suffer the children of bondmen, to goe loosely as they list. God that keepe an inheritance for his, after his rod in correcting, hath a staffe of stay and comfort. Wherefore wee may reckon these trials, as harbingers to warne vs befoze hand of deathes comming, as testimonies of Gods care ouer vs, as scholemoisters to wardens our ende, to teach vs this lesson of learning to Die. If God

(saith)

ferred

*Ieron. de
Consol. in
aduers.*

(saith S. Ierom) had promised vs all peace and quiet both in this world, & in the world to come, then our troubles here might amaze vs, and make vs doubt of our future rest; but finding by prooffe, the manifold tribulations of the life present, we may expect with comfort, the promise of the time to come. If a heathen man could say, When he saw a suddaine shipwreck of all his worldly wealth, all lost in a momēt: Wel Fortune I see thy intent, thou wouldest haue me bee a Philosopher: how much more may the Christian man say, after the many and manifold afflictions in minde, and body: Well I see that God would haue me euen to become religious, and to enter into a meditation of the life that is freed of all.



The Ninth Chapter.

How much it concerneth every one, in time of health, to prepare himselfe for the day of his dissolution.



Seeing that our good or bad estate in the life to come, dependeth much upon the qualitie or condition of the life present. (for where the tree falleth there it lieth) and our passage in order is from the life of grace, unto the life of glory: they see but little, that perceiue not how greatly it concerneth every Christian, in time of best health, while hee hath yet day befoze him, to set forward in a prouident course; that so in the coole of the evening, he may

Eccles. 11. 3

arrive at the porte of everlasting rest. The dayes of man are but short, his time vncertaine, that little moment wee haue, to prouide for a state of all continuance, is runne ouer before wee are aware: Gods mercy in giuing vs time and grace, passeth a long, as a pleasaunt riuer. if wee stoppe the course thereof, by our continuance in sinne, it will arise high and turne into iustice, and beare them downe by force, & ouerthrow our securest repose in this worlde. **That** which once, and neuer but once, is done, should bee aduisedly begun, carefully prosecuted, and most seriously laboured with all industry vnto the end. It is the counsell of the holy Ghost: Do good while ye haue time. The place of making attournment with our aduersary, is while wee are in the way. No preparing oyle in our Lampes, no entringe with the Wilde-

Gal. 6. 10.

Mat. 5. 25

*Math. 25.
8.*

groome:

groome: no running, no crowning. For a sure rule is it with God, Do well, and haue well. Liue the life of the righteous, and die the death of the righteous. If any aske (saith Lactantius) whether death bee good or euill, my answer is, Look vnto the condition of the life present, which if it be passed ouer in vertue, O well is thee, and happy shalt thou be: if otherwise, the case is altered, *Mors peccatorum pessima*, the death of sinners is worst of all. For why, they passe ouer their dapes, saith Iob, in great iollity, and suddainely fall into a sea of misery. Because wee know not the day, wee should watch euery day: because wee know not the hower, wee should watch euery hower. We see that in matters of waight, foresight and deliberation is wont to bring them better to passe. The husbandman will take his season, the Souldier

Psal. 34
22.

Iob. 21. 13

will watch his fittest time: e-
uery one will cast the best way
to compasse the businesse he
hath in hande: and shall the
Christian man be altogether
carelesse and negligent, in pre-
paring himselfe for his depar-
ture? God forbid. It is the
wise mans wise counsell, An-
te languorem adhibe medici-
nam, ante iudicium interroga te-
ipsum, Before thy languishing
griefe, consult of the medicine,
before iudgement, examine thy
selfe. The Prophet Dauid ex-
pressing the prouident care, and
carefull prouidence of an ho-
ly man, saith, Orabit ad te in
tempore oportuno, Hee shall
pray vnto thee in a time con-
uenient, or remember thee O
Lorde, in a time when thou
maist be found. The seruants
that saide in their hartes, the
master dooth deferre his com-
ming, the master of those ser-
uantes shall come in a time
they thinke not of, and giue

them

Psal 33.6

them their portion, where shall
be weeping and gnashing of
teeth. But happy are those
seruantes, who attend his re-
turne: these are those, that
make all cleane and handsome:
these are those that sometimes
looke south. As as Abraham, at
the entrance of the Taberna-
cle: these are those, who haue
their lynes girt, their lampes
burning, their oyle ready, and
waite with the wise virgins,
for the Bridegromes coming:
these are those, whome their
Lord shall finde, sic facientes,
so doing, and therefore make
them rulers over much, take
them by the handes, and bring
them to the participation of e-
uerlasting ioy. That menne
would well prepare them-
selves in time, while they are
their owne men, they shall
one day finde the benefite of
this carefulnesse. To him
that passeth through darke
places. one light carried befoze

*Psa. 39.1**Lu. 29. 41**1. Mach.
6. 12. 13*

him, will doe him more good, then many, that are brought after. For him that undertaketh a long iourney, aduise beforehand wil stand him in stead. Of this spirituall voyage, the bowe of the Prophet should be the bow, and resolution of euery particular man, by the assistance of Gods grace, *Diri custodiam vias meas, I said, I will take heede vnto my wayes.* A religious preparation in time, would doe men more good, then they are aware. Christ wepte for the men of Ierusalem, whiche would not wepe for themselves, and all was because they knew not the thinges that did belonge vnto their peace. Antiochus after his many iniuries offered vnto the people of the Iewes, and vnto the temple of God it selfe, taking sacriligioussly fro thence the ornamentes appointed for Gods seruice, when the Lord

called

called him to aunswaere the
cause at his owne consistory, he
could then wish hee had neuer
medled with sacred goods one-
ly consecrated ad pios vius. to
Church, to godly vles. When
Pharao saw the Sea ready to
swallowe him, hee could then no
doubt be sorry, that euer hee
had wronged poore innocents,
and oppressed Gods owne por-
tion. When sleepe is gone from
their eyes, and rest from their
tossed beds, then many may
wish, that they had vsed lesse
oppression then they haue, that
they had fasted often with the
Apostle, prayed with Daniell,
wept with Mary Magdalen,
liued in meane estate, and so
haue feared God, rather then
to haue intoped the pleasures
of sinne for a season. which
they find to be full of bitternesse
at the last. These thinges should
be considered in time, and here
is the time. They shall seeke
me, saith Wisdome, speaking

2. Cor. 11.

27.

Dan. 9. 21

Luc. 7. 38

Pro. 1. 28

Mat. 25
11. 12.

Eccle. 2. 6.

Euseb. E-
mus.

Hom. 1. ad
Mona.

of negligent sinners, but they shall not finde mee, and why? because they seeke when it is too late. The foolish virgins may call, Lord, Lord: but when the Bridegroom is past, and that mild countenance of Christ turned away, the woefull plight of these virgins shall be such, as it were enough to breake their hearts with sorrow, and such sorrow, which shall neuer cease to wound their very distressed soules. Had wee not need, then in a case of such importance, to stande evermore ready, by a serious preparation for our ende, to hold vs fast in the feare of God, and to waite olde therein, as Syrach counsellith vs. Whoeuer, our continuance here being onely certaine in vncertainety, and therefore saith one: Nobis certa sollicitudinem, imponat incerta conditio, In any case let our vncertaine condition, put into vs a certaine careful-

nesse

ness of our estate to come. If
 in any thinge that care of the
 Prophet is to bee remembred,
 who would not suffer his eyes
 to sleepe, nor the temples of his
 head to take any rest, it should
 surely in this of all other be
 remembred. Who would passe
 a day in unnesfull security?
 Who would lay him downe in
 that state of life, wherein hee
 would be loath to depart this
 Tabernacle? Doe not many
 meete with death and are of-
 ten surprisid at places of grea-
 test triumph, where men are
 wonte to thinck of nothinge
 lesse? How merry, within
 short time incurned for: A
 boane in the meate, a huske in
 the cup. The laying wait of an
 enemy, hath made many a stout
 champion after manifest perils
 escaped, in the middell of hate-
 full enemies, to yeeld by so
 weake a meanes, whether they
 would or no. Many good
 friends oftentimes in the

Psalm, 132.

4.

wozide, shake handes at partinge, and wee see their next meeting is at heauen. Wherefoze when wee keepe our solemne assemblies, we had neede keepe them religiously minded, for we know not whether wee shall euer keepe them any moze. When wee make our humble repentance to God, wee had neede doe it sincerely in dade: Sathan hee is busie, because his time is short, and therefore his wrath is the fiercer. But wee remembering the continuance of time, should vse all diligence, and therefore our care should be the greater to pzeuent the subtile Serpent. The Church doth pray, and that in most Christian manner too, that the faithfull may be deliuered from suddaine death. And surely great cause hath the sober Christian man to desire rather leysurely to yeelde himselfe to God, then to bee taken in a moment from the society of

men. To haue a good departure
out of the worlde, may bee a
good mans prayer, and to close
vp the course of life, with a
treasurable dissolution, is that
faire Christian ende wee may
all beg at the handes of God.
Notwithstandinge, when the
minde is well prepared, and
euery day resigned to his will,
who knoweth better then our
selues, how best to bring vs to
his kingdome. Though the
Christian end the dayes of his
transitory life, by a more short
riddance, from these bodily in-
firmities, the suddainenesse
with Gods helpe is no preiudice
vnto his future good, that
liues euer prepared for the day
of his departure, and they are
not overtaken with death.
how suddainly soeuer they are
gone, that dayly mind the time
of their dissolution. Wee may
remember, that if wee respect
our estate and condition of life,
wee are all at one, and the selfe

*Bernard.
de consid.
ad Eug.
lib. 3.*

*Gen. 5. 3.
20. 27.*

same stay. Considera (saith S. Bernard) non qualis sis, sed qualis fueris, consider not so much what thou art, as what thou shalt be: what is become of all Adams posterity, for these many hundred yeares passed: excepting a remnant that must shortly follow after, are they not all gone? Moyses mentioning the age of those who liued before the flood (when as yet the dayes of man were of more continuance then they are) saith: All the dayes of *Seth* were nine hundred and twelue yeares, and hee died. All the dayes of *Methuselah* were nine hundred sixty and two yeares, and hee died. All the dayes of *Methuselah* were nine hundred sixty and nine yeares, and hee died, that same, *Et mortuus est*, and he died, will pcre long, bee the clause appliable to vs all. In the meane season we reade the Epitaphes of others, follow the Funerallies of some

dere friends; we see many, as
those on whom the Tower in
Siloa fell) gone in a moment,
warnings sufficient, if war-
nings will serue to make vs
liue prepared for our ende.
Carelesse men (saith one) are
not vnlike dissolute scruitors
in princes courts, who hauing
their allowance of light, spend
them out in riot, and so at last
are faine to go to bed darkling:
prouident Christians haue a
foresight to thinke of the time
to come, consider this transi-
rie estate will haue an end, and
therefore prepare for an other
world, where they may haue a
stay or perpetuity of rest. Now
then to bee euer in a readinesse
for the giuing vp our account
to God, to liue prepared for the
day of death. the vncertaintie
of life, the weightinesse of the
charge may iustly moue vs all
to bee carefull indwd. Howe
much therfore it concerneth vs
in time of health to prouide for

Luc. 23. 4

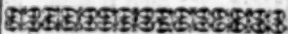
Luc. 16. 3

Exod. 12.
12.

Eccles.
1. 13.

another world, eury one doth
see we haue not two soales, that
wee may hazard one. God wil-
led his people vpon their pas-
sage out of Egypt. to haue their
loines girt, their shanes in their
handes, their shewes on their
foete, that there might be no let
when the time of their deliuey
should come: wee know not
how soone God will sende vs
from this Egypt: Iesus Christ
graunt we may keepe our Pas-
sours with soules prepared to
bee gone. Who so feareth the
Lord (saith the wise man) it
shall go well with him at the last,
and hee shall find fauour in the
day of his death.





The Tenth Chapter.

*Wherein is formed the manner of
preparing, or the state and con-
dition of life, wherein the chris-
tian man should stand prepa-
red for death.*



He meane then to
die the death of a
righteous, is first
to live the life of
the righteous.

The meane to sit with Abra-
ham, is here to walke with A-
braham: for God hath appoin-
ted a vertuous life to go in or-
der before the great reward of
eternall life, not as the cause,
but as the consequent of our
blessed righteousness in Christ
our Saviour: What remaineth
but to frame the premises as
we would finde the conclusion.
So now, as we would one day

reape

The

*Iustin.
Mart.*

*1. Sam.
12. 3.*

reape, for those that will live
soft, must make their bed there-
after, and to live the life we
hope to live, is in a generalitie
here to live religiously. The old
Christians made the worlde to
reade in their liues, that they
did beleue in their hearts, and
heathen men to say this is a
good God, whose seruants are
so good. Therefore, then this
godly and holy conuersation of
life, what better state for a
Christian man to stand in, euer
prepared for his end? Was not
that a memorable protestation
of Samuel, when before his
death, in the presence of all the
people, he declared as thus, his
integritie of life: Behold here I
am, beare recorde of me before
the Lord and his anointed. As
if he should haue said, giue me
my quiet as est at parting, whose
owe haue I taken, to whom haue
I done wrong? The peoples re-
pente in effect was, now God be
with thee good Samuel, so whō

thou

thou art going . and so with
 mournfull heartes they gaue
 him this testimonie at parting.
 That of Saint Paul when he
 tooke his farewell of the men
 of Ephesus , who wept abun-
 dantly for the words he spake,
 being chiefly soze they should
 see his face no moze. I take you
 to recorde this day , I am pure
 from the blood of al men, I haue
 coueted no mans siluer or gold.
 After so good a life , was not
 this a good farewell ? That of
 Simeon a iust man , one that
 feared God, and waited for the
 consolation of Israel, who em-
 bracing Christ . prayed to de-
 part in peace. O good life (sai-
 eth an ancient father) what a
 lop art thou in time of distress ?
 It made the same father nei-
 ther ashamed to liue any lon-
 ger, because he had liued ho-
 nestly, noz afraid to die, because
 he had a good Lord. Plutarch
 writeth of Pericles, that he ne-
 uer caused man to weare soz-

*Act. 20.
26. 37.*

Luc. 2. 39

*Poff. de
Amb.*

*Plutar. in
Vita Pe-
ric.*

rosfull

thou

*Plut. in
Vit. Ly-
sand.*

*Eccles.
44.14*

rowfull attire, he was so harm-
lesse. And of Lyfander, that hee
was more honoured after his
death then euer he had bene in
all his life, hee was so vertu-
ous. But the wise man spea-
king of the seruants of God,
who passed through the darke-
nesse of this world with lamps
in their liues, which did both
light themselves and others.
The righteous (saith he) are had
in a perpetuall remembrance,
their bodies are buried in peace,
but their name liueth for euer-
more. For such is the power of
vertue, as it makes men, not
onely honoured when they are
alme, but also when they are
dead, and it is wont to take
them out of their graues, and
cause them to liue in the men-
tion of long posteritie, hauing
their names registred and in-
rolled with the Saints of hea-
uen. These stood euer more vp-
on their departure, hauing that
heauenly treasure of a good

conscience, hauing peace and tranquillitie of mind. When the euill are tossed, saith the Prophet Esai, as the raging waues of the sea, their name perissheth, saith the wise man as if they neuer had bene. Thus the innocent life like the watchfull seruant openeth the doore gladly, when his maister knocketh: but the riotous seeketh coyners, being ashamed to be seene: the one is quit by a ioyfull proclamation, the other found guiltie at the barre of his own conscience. He that will say with the Apostle, Mors mihi lucrum, Death is to mee aduantage, must liue with the Apostle, *μὴ σὺν ἑσέῳ ἀγαθῷ* *Omni bona conscientia*, with all good conscience. Thus much ingenerall of preparing our selues for the time of our dissolution, in particular, to come nearer home, the applying of himselfe to Faith, Hope, and Charitie, is that Christian estate wherein

Phil. 1.

AR. 23.

1. 2.

the

harat:
that hee
ster his
bene in
vertu-
an spea-
of God,
e darke-
h lamps
did both
others.
) are had
embrance,
in peace,
for euer-
power of
men, not
they are
they are
at to take
ness, and
the men-
e, hauing
ed and in-
nts of hea-
rmore bp-
auing that
of a good

consci-

*Pf. 118. 5**Gal. 3. 4**Rom. 5. 2.**Eph. 3. 12**Eph. 6. 6**1. Sam. 11**2 3 4.*

the seruant of God once settled, need not to feare, To speak with his enemies in the gate. Faith is the staffe whereupon we stay both in life & death: the which faith telles vs, that God through Christ is become our welfare. By faith we are blessed, in the third to the Galathians and fourth. By faith we reioyce in tribulation. in the first to the Romans and second. By faith we haue access vnto God in the thirde to the Ephesians and twelth. This is the shield whereby wee quench the fierie darts of Sathan. This is the meane whereby wee resist his power. Nahash the Ammonite woulde make peace with the men of Iabesh Gilead, but vpon condition, that he might thrust out their right eyes. This offer Ammonite our enemy woulde offer peace to Gods children, but it is vpon condition: for he would haue their right eye, & that blessed faith that beholdeth

Christ crucified put out. But will the true Giliadites yeelde to such a condition? No, not for ten thousand worlds of riches. Haue we any thing to do at the throne of God in heaven, there wee haue but two pleas, the one of innocencie, the other of merrie. Faith bids boldly pleade the plea of mercy, and tels vs the iudge is reconciled. What shall separte vs once confirmed in faith from the loue of God in Christ Iesus? Shall powers, or principalities? things present, or things to come? no, neither life, nor death. What manner of faith Christ commendeth in the Gospell, wee reade by that of Mary Magdalene, who after sorrowing and weeping & her Annes, Christ tels her: Thy faith hath made thee whole: as if he should haue said; Mary, this weeping, this repenting faith is faith indeed. When hee had seene the religious duetie of the

*Rom. 5. 1**Rom. 8. 1.**Luc. 7. 50*

Samaritan,

Lu. 17. 19

Lu. 18. 42

Heb. 11.
37.

Rom. 8. 38

Samaritan, that came backe to
giue God praise, and sel downe
at Chyestes fete, he saith vnto
him also; Thy faith hath made
thee whole: as if this humble
faith, this religious faith is a
sauing faith; Go in peace. The
blind man that cried, Sonne of
Dauid haue mercy vppon mee.
And being reproued would not
leane Mercie, vntil he obtained
Mercie: Chyest said to him as
to the fomer, thy faith hath
made thee whole, as if this
praying faith of thine is a good
faith: Receiue thy sight. What
made many old Saintes to en-
dure bondes and imprisonment,
to bee stoned, to bee hewen a
sunder: it was faith (saith the
Apostle.) This was no palse
faith, but firme and constant
vnto the end, that comforts the
languishing mind, and sayes, if
we liue, we liue vnto the Lord;
if we die, we die vnto the Lord;
Whether we liue or die wee are
die Lords. To this faith is ad-

ioyned Hope, which is called
by the holy Ghost, the Incre of
the soule. The anker lyeth
deep, and is not scene, and yet
is the stay of all: So hope rea-
cheth farre, is of thinges vn-
seene, and yet holds sure amidst
the surging waues of a boi-
strouous world. This hope ma-
keth not ashamed, abideth with
patience, reioyceth in afflic-
tions, is as S. Austen callith it,
the very life of life. For wher
it biddes vs go comfortablie to
the throne of grace, and not to
refuse the chaunging of these
mortal bodies, that we may re-
ceiue them in a better resurrec-
tion. In the third place Cha-
ritie the indiuisible companion
of faith may be considered. God
in the creation did seprate
light from darknesse: we may
not in the state of iustification
ioyne the workes of darknesse
as enuynges, strife, and con-
tentions, with the light of
faith. In the second booke of

*Heb. 6. 19**Rom. 5. 5.**Rom. 13.
25.**1. The. 1. 6
Heb. 4. 16*

2. King.
10. 15.

Mat. 2,
18.

Kings, and the tenth Chapter,
When Iehonadab came to
wardes Iehu, as if hee had some
earnest intent to be his follower,
Iehu saide, is thy hearte vpright
with mine? he answered, it is;
then quoth Iehu, giue mee thy
hand. Our noble Iehu, whom
God hath set by to pull downe
the power of darknesse, sayes
to all that would professe his
name: Is your faith vpright
to me? then giue me the opera-
tions of your hands. The chil-
dren of God, as they shal differ
from the children of this world
hereafter; so must they differ
from them here by good works,
which doe manifest themselves
by Christian charitie. Christ
sayes vnto his, as the Lord of
the vineyard said vnto them in
the market place, Quid statis o-
tiosi, why stand ye idle? Faith
like Rachel mourning for her
children, lamenteth the defecte
of good works, and saith as Sa-
ra, giue me fruit or I die. Our

Sauour

Sauour Christ saith to his disciples, by this shall men know you, whose you are, In that you loue one another. Caine offered bad offerings, which was a token that the loue of God waxed colde in Caine, it was not long after that he laid violent hands on Abell, which shewed that he lost withall the loue of his neighbour. But O Caine (saith Saint Ierome) what doest thou? what cause hast thou of this cruel hatred and desire of shedding innocent blood? *Quid commisit frater? quam vim intulit?* what hath thy brother deserued? what violence hath he offered? hath thy solitarie brother displeased thee, because hee pleased God? thou knowest not what a losse thou shalt haue in the misse of so good a companion. But enuie puffes vp, blinds the vnderstanding where it once enueth. If you will heare how Lamoch that was an euill man speakes: If Caine were auenged

Ioh. 13.

35.

Gen. 4.

5. 8.

*Ierom. de
conf. in
Aduers.*

Gen. 4. 25

Chapter,
me to
ad some
ollower,
e vpright
ed, it is,
mee thy
a, whom
d downe
e, sayes
ofesse his
vpright
he opera-
The chil-
differ
is world
ey differ
d worlde,
hemselues
Christ
e Lord of
o them in
id statis o-
le & Faith
g for her
the defete
aith as Sa-
die. Our

Sauour

2. Sam.

9. 1.

Gen. 50.

19.

Mar. 11.

25.

Mat. 6. 12

Luc. 18.

28. 30.

seuen folde, I will bee auenged
 seuentie seuen fold. **There is no-**
thing but a mind set vpon re-
uenge. But if you will heare
 how Dauid the man of God
 speaks, Is there any of the house
 of Saul, that I may shew mercie
 vnto them? **He speaks of loue**
and kindnes towards his verie
enemies. And so Ioseph when
 hee forgane his brethren, be-
 cause saith he, **I my selfe am**
hnder the hande of God. All
 that we can, or do forgive our
 enemies, are παραπτώματα, of-
 fences or some smal trespasses:
 but that which God forgives,
 they are ὀφειλήματα, debts of
 great importance: we some few
 pence, he talents, and those ten
 thousande too. Thrasibulus a
 heathen man, to renew amitie
 lost amongst men, made a law,
 ἀμνησία of forgetfulness of
 all wronges and iniuries that
 had berne offered: it is not a
 lawe of Thrasibulus, but of

Christ

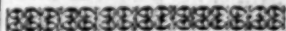
Luc. 6. 37

Christ Iesus: Forgiue and it shall bee forgiven you. What hath heauen more glorious then the vniõ of the Trinitie? What hath the earth more heavenly then consent and vnitie? When one riuer runneth towards the Ocean, it is a good course, and goes as it should: but when it meeteth with another riuer, then they make a current in dedde. When the loue of God doeth carrie vs along, wee go well: but when this meeteth with the loue of our neighbor, then wee set forward with a main streame into a sea of all blessednes. A special meane to increase this double loue in h hearts of al beleauers, is a frequent participation of the holy and blessed Eucharist, which is called of some *poti-
us*, that is to say a most necessarie prouision for our spiritual voyage: O blessed mystic! which amongst other high and heavenly effectes, is a meane to

ep^s 107.

strengthen vs in this great
journey, and comfort vs to-
wardes the ende of the way.
Thus setting our selues in or-
der, wee may accept of the
time whensoever it shall please
God, that brought vs into the
worlde, to take vs from this
our continuance in the same.
The condition of life where-
in we may stand prepared, re-
quires our Christian practise:
the happinesse of this conditi-
on wee shall finde when wee
come vnto the state of all hap-
pinesse.





The eleuenth Chapter.

*How the Christian man shoulde
demeane himselfe when sickness
beginneth to grow vpon him.*



He first and princi-
pall thing religi-
ously to bee remē-
bred in the begin-
ning of sickness is,
that the soule do cal her selfe to
a serious account. of sins pas-
sed, of the euill committed and
the good omitted, remembryng
that of the Prophet, Dixi quod
confitebor aduersum me ini-
sticiam meam, I said I will
confesse against my selfe my
owne vnrigheteousnes. There-
fore, by an auncient decree, the
sicke was enioyned before sen-
ding for the Physitian, to
make first a contrite confessi-
on, and humble acknowledge-

*Psal. 32.
6.*

*In decre.
vint.*

*Iohn. 5.
2. 3.*

Iohn. 5. 14

ment of his sinnes, as if our sinnes were (as they often are) the cause of our sicknesse: and surely this Decree was very respectiue: had in vse. For God both oftentimes take away the effect, when we take away the cause of vse of sinning. Christ hauing cured the man that lay so many yeares by the poole Bethesda, and shewed no small worke of mercie, for bring put backe at the mouing of the water, of himselfe weake, of friends destitute, the right course of this vnrightheous worlde: if any go downe this man doeth. Well, Christ cures him, and giues him this caution as a Memorandum for the time to come: Beholde, thou art made whole: sinne no more, least a worse thing come vnto thee: made whole, therefore sometimes a diseased creature: made whole, therefore not of thy selfe whole: made whole, there-

soe now a sound man; Sinne no more, least a worse thing come vnto thee. Yet that afflicted thee for a time, coulde haue held thee longer: he that touched thee in part, could haue stricken thee whole: hee that laide this vpon thy bodie, hath power to lay a greater rodde vpon both body and soule; Sinne no more. So that by this wee see, that sickness of the bodie may moue vs to crie out with the Prophet, *Peccata iuuentutis ne memineris Domine.* Lord remember not the sinnes and offences of our youth: And *ab occultis munda pos,* cleanse thou vs from our secret faulces.

When sickness beginneth sharply to touch vs, wee are carefull in seeking and sending to procure the health of the body; as Asa sought to the Physicians to heale his disease, when he should haue rather sent to

Psal. 58.

Psal. 19.

12.

2. Chro. 16

13.

Prophet to haue giuen him
some spirituall receipt for his
sicke soule: When the phisition
hath done, then we can be con-
tent the Diuine should begin:
as if some fewe wordes of
ghostly counsell were enough
When wee see there is but one
way with vs. No, no, the first
and chiefest care in all extremi-
ties should bee a penitent im-
ploying of the help of God, who
in this case doeth oftentimes
cure both bodie and soule, and
lengthen the daies of sorrow-
full suppliants, as hee did the
daies of Ezechias. The lumpe
of dried figges, meanes or-
dained by God, haue also their
conuenient vse. The phisicke
of the soule must haue the best
cordials for the penitent pati-
ent. That of the people in the
booke of Numbers may bee re-
membred, who being stung
with the serpentes in the wil-
dernesse, had no other meane of
succour then the looking vp to

the serpent, which Moyſes (as
a meane ordained by God) ſet
up for the procuring of their
health, we have no other refuge
in time of need, then the lifting
up of the eyes of our ſoules to
beholde Chriſt crucified. The
people cryed vnto Moyſes and
Aaron, but there was no helpe
vntill God in mercie appointed
this miraculous meane. No
reliefe could bee founde in the
Law for the diſtreſſed ſoul, vn-
til God in his wonderfull loue
raiſed up a mighty ſaluation in
the ſtate of grace. The ſerpent
was lifted up on high, that all
might behold him, ſo was the
Sonne of God, that all be-
lievers might receiue ſauing
health from and by him. In
the curing thoſe who were
ſtung by the Serpent, it was,
Vide & viue, looke and liue: for
Chriſtes curing, it is Crede &
viue, beleeue and liue. This
blessed meane in times of grea-
teſt extremitie doeth adde no

*Nom. 21.
8.*

*Nom. 21
9.
Iohn 3.
14.*

Gen. 42.
21.

small comforte to the afflicted man. And thus the principall care, when sicknesse beginneth, being an humble acknowledgement of our sinnes, which may moue vs to say, as Iosephs brethren, Therefore is this trouble come vpon vs; a heartie confession of them all; an humble desire with bended heartes and knees for the remission thereof; a willing mind to bee deliuered from the bandes of sinne, may make vs crie with the prophet Dauid, I am so fast in prison, that I cannot get out: And last of all, a ioyfull lifting vp of the hart to the throne of grace, may make vs willingly renounce the world and resigne ouer our selues vnto his diuine pleasure, to whose appointment we ought with patience meekely to submit our selues. Wee see wee are in his hande, who alone hath power ouer al flesh: when we are in want, we then know the benefite of plenty:

When

When we are in bondage, wee then best perceiue the good of freedome: when we are in sickness, wee must thankfully acknowledge the blessing of health. (if we haue any thankfulness) and may easily gather how God by lingring sickness doth in mercy, stay till we make vs readie. If it shall please him to adourn the time of this our pilgrimage, we ought to offer a determinate purpose, as a sacrifice vpon the altar of our hearte, to serue him truly all the daies of our life. And thus hauing our trust in Christ crucified, we make this resolution; If we liue, we shall do well: if we die wee shall doe better.



XXXXXXXXXXXXXXXXXXXX

The Twelfth Chapter.

*How the sicke shoulde dispose of
worldly goods and possessions.*

Asannes by the
sicke partie con-
fessed, his soule
religiously com-
mended vnto
God, his desire
either to liue or die, giuen ouer
to the Diuine prouidence, an
orderly disposing of those tem-
porall blessings, which GOD
hath heere lent vnto his ser-
uants, is verie conuenient for
euerie Christian in time of
health, and nothing ominous,
as some haue timorously doub-
ted. None ought to alienate an-
cient inheritance, God would
that he right heire should take
place, and succeed in order. Ex-
perience both shew, that after

Numb. 27
11.

Wise men haue liued long, and serued God many yeares in the world, this disposing of blessings tempoꝛal, maketh vs not to die the moꝛe quickly, but the moꝛe quietly. And therfoꝛe it was put in practise of Abraham, when he gaue the principall part of his goods vnto Isaacke his Sonne, and vnto others. Abraham gaue gistes of legacies: this did Dauid, Toby, and Ezechias, for the quiet of succeeding posteritie, dispose of earthly possessions, going to possesse heauenly. In this disposing, to bee aduised by them, whose learning and knowledge is appoyned, doth much further the well ordering of all. Wee shewe our thankfulness vnto God, and charitie to men. When wee become beneficall vnto others, remembꝛing whose saying it was: It is a blessed thing to giue. In which giuing, the maintenaunce of Churches, Colledges, Schools

Gen. 25.

5.6.

1. King. 1.

25.

Tob. 4. 20

Esa. 38. 1.

Act. 20.

Eccles. 44
2. 15.

Hospitals, and such like godly bles, should. Where abilitie is answerable, be chiefly remembred: for by these deeds of mercie we doe not onely our selues acknowledge Gods goodnesse, but make many others, when wee are long since dead and rotten, blisse him in the participation of the same. Merciful men (saith the wiseman) haue honoured God by this meanes, and how; The Lord hath gotten great glorie by them. To giue vnto the poore in time of sickness, tis good: but moze acceptable were it to do it dayly, and in time of best health. This giuing is the ship that will neuer strike against the rocks, but bring our merchandise home in safetie. This giuing is the most gainefull interest, when the mercifull shall receiue a thousand for one. In keeping our riches saith Gregorie, wee lose them: but in disappearing them

abroad, wee most surely keepe
them. To disperse them when
wee can holde them no longer,
is not so much, though com-
mendable in this kind: but to
giue our bread vnto the hun-
grie, nay to take from our
owne plentie, to giue vnto
Christes little ones, is com-
mendable indeede: Blessed is
hee (saith David) that conside-
reth the poore and needie. A
cuppe of colde water shall not
want one day a rewarde.
Where is the large liberalitie
wee should haue towarde the
poore members of Christ? The
excessive pride of the world in
attire, the needlesse superfluitie
in diet hath eaten by hospitali-
tie and mercie towarde many
hungrie soules. But to the
disposition of these worldly
goods and possessions, where-
in naturall affection may not
bee extinguished, the next
hope or name disinherited,
the custome of the place

Psal. 41.1

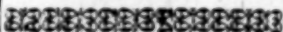
and

and auncientrie not violated:
restitution where wrong hath
bene offered, should be remem-
bred: Debts truly discharged:
all which Christianlike dispo-
sition is seemely both before
God and man. The forgiving
our enemies when we can hurt
them no more, is not so much.
The perfect charity at all times,
but principally at this time,
that becommeth Christians,
may not be wanting. The ex-
ample of Steuen praying for his
persecutors, may shew vs a
mirror of charity towards all.
These speciall respectes obser-
ued, the sick may in the name
of God dispose himself and his,
as thus.

First With a free heart and
willing mind, to yield and ren-
der his soule into the hands of
Almightie God his Creator,
who of his endlesse goodnesse
gaue him being; of his infinite
mercie boughsided to redeeme
him, by the death and passion

of his deare Son & our Saui-
our Christ Iesus, in whose
onely merites is his last repose
at parting: the commending his
body to Christian buriall, hee
may proceede as Gods grace
and wise aduertisement shall
direct, that so the sicke laying a-
side all earthly respectes, hee
commend with penitencie and
contrition of hart, his soule in-
to the hands of almightie God,
humbly applying vnto his
faith, the innumerable benefits
of Christs passion, and of the
three things hee is then to dis-
pose of, His body, goods, and
soule: that principall care be had
of all other, in commending
this his soule with al deuotion
into the hands of Iesus Christ.





The Thirteenth Chapter.

*How necessarie it is for the sick,
leaving all worldly thoughts,
to apply his mind to prayer and
some godly meditation.*



The disposition of
worldly goods be-
ing well and wise-
ly ordered, the
mind is at more
quiet to consider of heaven and
heavenly things, more apt to
draw nearer vnto God by the
actions of Christian pietie: a-
mongst which actions we haue
no sweeter incense then our de-
votion offered by prayer:
The lifting vp of our hands
wee may make our euening or
latter sacrifice. Wee haue no
better Orators to pleade our
cause, no surer ambassadoers to
conclude our peace, then our

*Psal. 141.
2.*

humble

humble supplications vnto him, who sit & euer in commission to heare our suites, and looks that we should send by our prayers, that he may send downe his mercie: by which meanes we enter into a spirituall traffique with God himselfe: we giue a cuppe of colde water, and hee returnes vs a fountaine of the water of life. We giue him with the poore widdow two mites, and hee giues vs againe the whole treasure of the Temple. The mercy of God (saith one) is like a vessell full to the verie brimme. If once his faithfull children by the hand of faithfull prayer beginne to take of it, it doeth overflowe vnto them.

Moreouer, it is not with God as with man: those who are petitioners are wont to be troublesome vnto the, but with God the more we offer by our prayers vnto him, the more we

are

Ioh. 4. 14.

Luc. 21. 3.

*Gen. 22. 5**Psal. 50.**15.*

are accepted of him. The Ediles amongst the Romanes had euer their doores standing open for al that had occasion of complaint, to haue free accesse vnto them. With God the gates of mercie are wide open to all poore sinners, that will make their prayers vnto him, Come and wel-come. Now as we should at other times, and vpon other occasions, with Abraham, sometimes leaue our terrene affaires, as hee left his seruants beneath, when hee went into the mount to sacrifice to God: so principally in sicknesse and grieffe of bodie, should we then ascend into the contemplation of heauenly things, and haue recourse to Gods mercie, as to a Cittie of refuge: Call vpon me (saith the Lord) in the time of trouble, & I will heare thee, and thou shalt praise me. In the t^{ime} of trouble, there is a refuge for extreme; and I will heare thee,

there

theres the rewarde of mercie:
 and thou shalt praise me, there
 is the reflex of thankfull dutie.
 Christ wils all that are wearie
 and heauily laden to come vnto
 him, and they shall not loose
 their labour, hee will refresh
 them. In time of need no surer
 centerie, then by humble pray-
 er to repaire to God. Demus o-
 peram (saith S. Austen) vt mo-
 riamur in precatone, **Let vs**
indeuour euen to die in prayer.
 I lifted mine eyes vnto the hils,
 (saith the Prophet) from
 whence commeth my helpe.
And in an other place, As the
 eyes of seruants looke vpon the
 hand of their master; and as the
 eyes of a maiden vnto the hand
 of her mistresse: so our eyes
 waite vpon the Lord our God,
 vntill he haue mercy vpon vs.
Wherefoze with the same Pro-
phet let vs deuoutly say; In thee
 O Lord haue I put my trust, let
 me neuer bee put to confusion,
 but ridde mee, and deliuer me in

*Matth. 11.
 28.*

*August.
 de Vera
 inuoca.
 cap. 33.
 Psal. 123.
 2.*

thy

*Psal. 91.
14. 15.*

thy righteouſneſſes correct mee
not in thine anger O Lord, nei-
ther rebuke me in thine indigna-
tion: heale me for my bones are
vexed: be not farre from me, for
trouble is hard at hand, & there
is none to deliuer me: remem-
ber thy louing mercies, which
haue beene euer of old: caſt me
not away when my ſtrength fai-
leth mee: I acknowledge my
faultes, and my ſinne is euer a-
gainſt mee: waſh me and I ſhall
be cleane: Lord heare me, hide
not thy face from me, for trou-
ble is harde at hand: O let my
crie enter into thy preſence. **To**
this or the like penitent com-
plaint, that ioyfull reply is not
farre off; Quoniam ſperauit in
me, liberabo eum, Becauſe he
hath put his truſt in mee, I
will deliuer him. I will ſet
him vp. becauſe he hath known
my name: Cum ipſo ſum in
tribulatione, I am with him
in his tribulation. The ſe-
lect prayers to bee uſed in the

viſitation

visitation of the sick, should
 bee obserued with many of
 the Psalmes of Dauid, which,
 when the afflicted reade them,
 instruct the conscience, and in
 times of sickness are wont
 more then ordinarie to moue
 the minde. For these diuine
 hymnes saith Saint Basill, they
 are a parte of holy Scripture,
 High in misterie, profounde in
 sense, comfortable in doctrine,
 and haue in times of affliction a
 special and peculiar grace to in-
 struct the soule. Amongst these
 the thirtie eight Psalm, Domi-
 ne ne arguas me, Put me not
 to rebuke O Lord. The fiftie
 one, Misereere mei Deus, Haue
 mercie vpon me O Lord. The
 seuentie Psalm, Deus in ad-
 iutorium, Haue thee to deli-
 uer me O God. The seuentie
 one, In te Domine speraui, In
 thee O Lord haue I trusted.
 The seuentie seuen, Voce mea
 ad Dominum, I will crie vnto
 the Lord with my voice. The

*Basil. in
 praef. in
 lib. Psal.*

hundred and thirtie Psalmes.
De profundis clamaui ad te domine, Domine exaudi vocem meam, Out of the deepes haue I called vnto thee O Lord, Lord heare my voice, with many other like Psalmes, proper and peculiar for the sick. Here vnto may bee added, a silent meditation, wherein the soule doth enter a solitarie talke with God, which is verie conuenient in this case. When the iopes of heauen haue leasure to present themselves to our religious thoughts, the pleasures of our sinfull life, and this worldes vanities, are then scene to be of small valew, (as they are indeede) then may we call to minde the vnspokeable loue of God towards man in generall, and our selues in particular. How this mercie kept sooth in time of need, before execution of iustice, to saue man. That it was a worke of comfort, when God said Ful

Lux, let there bee light made.
 But that it was a worke of
 counsell, and all comfort, when
 hee said in the great worke of
 mans redemption, Fiat Chri-
 stus, Let ther be a Christ bozne.
 which shall saue my people
 from their sinnes. And now
 haue wee fit opportunitie to
 meditate vpon the sufferinges
 of the Sonne of God; his
 passion, his descention into hel,
 his resurrection the third day,
 his ascention, and glorious sit-
 ting at the right hand of God,
 so that at the name of Iesus,
 the sorrowfull sinner may say
 with Thomas, Dominus meus,
 & Deus meus, My Lord and
 my God.

We cannot in the world better
 employ our thoughts, then in
 calling to mind how God hath
 kept vs from our youth vp;
 from how many daungers we
 haue bene deliuered, into
 which we haue scene not a few
 fall befoze our eyes, and our

Gen. 1. 3.

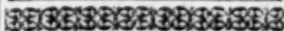
Iohn. 20.
28.

Psal. 22. 9
Psal. 37.
31.

selues by his onely mercie vnto
this day freed from the same.
Can we but with all thankful-
nesse call to minde the good-
nesse of God towards vs, for
the time past, and put our
whole trust and confidence in
him euen in these greatest ex-
tremities, yea both in life and
death, for the time to come, see-
ing the Lord is nigh to them
that call vpon him, yea to all
such as call vpon him faith-
fully.

*Psalm, 145.
18.*





The fourteenth Chapter.

*How the sicke, when sickness more
& more increaseth, may be mo-
ued to constancie & perseverance*



When sickness
more and more
increaseth, wee
are more and
more put in
minde of our
mortalitie, and gently mooued
to renounce by little and little,
all the repose wee haue, or can
haue in this transitorie life, to
arme our selues to stand with
constancie vnto the end, remem-
bring euermore, as we had a
time to be borne, so haue wee a
time to die. And our way to en-
ter into life, is first to passe the
pinching griefs of a momenta-
rie death. To raise by our spi-
rits in times of greatest triall,
we may recosist with our selues.

2 Sam. 11

11.

1. Cor. 9.

26.

that Christ himselfe went not
 vp to glorie, but first hee suffer-
 ed paine. When Vriah was
 willed by Dauid himselfe to
 take his peace at home: Shall I
 see (quoth hee) my Lord Ioab,
 and the Arke of God lie abroad
 in the field, and shall I goe take
 my rest and ease? No, I will
 not. Shall we see the Sonnes
 of G D himselfe all in goze
 blood, suffering for the sinnes
 of the whole world, and shall
 we refuse all suffering, taking
 our ease in Sion, and our rest
 vpon the mountaines of Sa-
 maria, as loath to endure any
 crosse or calamitie at all? Is
 that Shoulour worthy to tri-
 umph with his Captaine, that
 woulde neuer strike stroke to
 fight the battaile? Againe,
 whatsoeuer wee suffer, Christ
 suffered more for vs. But that
 which principally is to bee re-
 membred, this our struing is
 not beating the ayre: for after
 wee haue fought a good fight

there

there is laid by for vs a crown of glorie. God is (saith Tertulian) Agonothetes, both he that purposeth the prize, and rewardeth the champion. Consider the olde generations of men, and marke them well: Was there euer any confounded that put his trust in the Lord who hath continued in his feare and was forsaken? Or whome did hee euer despise that called vpon him? Wherefore let the languishing person take vnto him comfort in Gods mercie; Was euer the righteous forsaken? God told Iosias, that hee should bee gathered vnto his fathers in peace, and yet Iosias died in warre. God gaue him a constant mind. Whereby hee died peaceably: The Lord told Ieremie he should not bee vanquished: Ieremie was wounded, but not vanquished: God gaue him an invincible faith. The Angell to the Church of Smyrna saith, Esto fidelis vsque

2. Tim. 4.

3.

Tertul. ad Mart.

Eccle. 2. 11

12. 13.

2 King.

22. 20.

2 King.

23. 29.

Jo. 3, 10.

dabo tibi coronam vitæ, Bee thou faithfull vnto death, and I will giue thee a crowne of life. To raise vp himself in this liuelie faith, the sick may make a heartie confession of his christian beliefe, saying, O holie Trinitie, I commend my selfe vnto thee, the father, the sonne, and the holie ghost, which in vnitie of nature art one, and the selfe same God. I commend me vnto thee, O omnipotens father, which hast created me, pea heauen & earth, with all things visible and invisible. I commend me vnto thee, O Lorde Iesus Christ, who for mee, and the saluation of mankind, wert sent into the world, conceived by the power of the holy Ghost, borne man of the blessed virgin Marie, didst suffer, wast dead, buried, descendedst into hell, the third day didst rise againe from the dead, ascendedst into heauē, where thou sittest at the right hand of the father, from whence

thou

thou shalt come at the day of
iudgement, to iudge all flesh. I
commend me vnto thee, O ho-
lie Spirit, which proceedest from
the father and the sonne, whom
together I adore and glorie,
which doest quicken one Ca-
tholike and Apostolike church,
to which thou hast in mercie
graunted remission of sinnes,
the resurrection of these mortall
bodies, and euerlasting life af-
ter death. The same confession
may be made of the sick in ma-
ner of oblation: As I offer my
selfe vnto thee, O holy Trinitie,
the father, the sonne, and the ho-
ly ghost, &c. Also in manner of an
humble supplication. As I beseech
thee, O holy Trinitie, the father,
the son, and the holy ghost, &c.
In which christian confession
Gods seruants may stand con-
stant vnto the end, against all
temptations. Not vntike a peo-
ple of Cinienlis, who when the
ambassadors of Brutus would
haue the deliuer ouer their city,
and freedome into his handes,

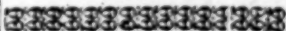
*Ephes. 6.
14. 15.*

Ferrum nobis a maioribus, &c.
Tel your Captaine Brutus, our
auncesters haue left vs wea-
pons, to defend our right with
courage & constancie vnto the
end. The holy Ghost, by the
Apostle S. Paul in the sixt to the
Ephesians, sheweth what these
weapons are: as the brest plate
of righteousness, the shield of
faith, the Helmet of saluation,
the sword of the spirit, their feet
shod with the preparation of
the Gospel, where is spirituall
furniture for all parts, only the
back or hinder part excepted, to
signifie that the Christian soule-
dier should not turne his backe
before his enemies. The Eagle
to trie her young, is said to car-
rie them vp against the pier-
cing beames of the Sunne,
which seeing them to endure,
she acknowledgeth them as her
owne. Christ knowes vs to be
his, by our constant suffering,
and therefore sometimes brings
vs vnto the conflict. Wee reade

in the 2. Sam. 10. That Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the bloud royal, they as good Ifralites would liue and die with Dauid their king.

The olde Seba, blowes many an enticing blast to carrie vs away from our true allegiaunce of Christ Iesus our king, All that are borne of water and the holy Ghost, will liue and die in his faith. Howsoeuer the world for a time frowne vpon them, yet they are not as the Reede without pith or substance, and so wauiug with euery winde, but firme & constant, like Iohn Baptist, that will holde his profession, though he lose his head for it. Wherefore considering that there is no crowne without a conquest, and no conquest without courage and perseverance, the faithful like Iob say, Though the Lord kill vs, yet wil we put our trust in him.

*2. Sam. 10**1.**Iob. 13. 13*



The Fifteenth Chapter.

*How they may be aduertised, who
seeme vnwilling to depart the
world.*

1. Cor. 15
17.



In this life only
(saith the Apo-
stle) we haue hope
in Christ, then are
we of al men most
miserable: to shew in effect, that
we haue not in this life the ac-
complishment of our hope. For
here therefore we should expect
it else where: this is not our
Paradise, but a barren desert:
we may not looke for our hea-
uen here, our citie is aboue,
which wee all must inhabite,
to drawe backe when we are to
goe most comfortablie to take
possession of the same, and the
hope so long hoped for, should
most strengthen vs in the way,

is far from that Christian be-
 liefe whereof wee make dayly
 profession. Ofte haue we prayed
 Thy kingdome come. Howe
 when God is leading vs vnto
 the same, our vnwillingness to
 be gone cannot but argue great
 weakenes of faith. Quid fac-
 iemus si mori tantummodo sine
 resurrectione praeceperet Deus?
 voluntas eius sufficeret ad sola-
 tium, What would we haue don,
 if God (saith Saint Ierome) had
 commaunded vs to die, without
 mentioning the resurrection, his
 will ought to haue bin our com-
 fort: but now hauing this stay,
 why should we wauer? Ofte-
 times haue we wished, that we
 were once freed from this
 worlds captiuitie: now God is
 going about to free vs inderde.
 our desire is to continue our
 captiuitie still, not vnlike
 children, who crie out of paine
 and grieve, and when the
 Chirurgeon comes that should
 ease them of all, they chuse

Mat. 6. 10

*Ier. de non
 lugend.
 mort.*

rather to remaine as they are. There is no Harriner but after many sharpe stormes desreth the hauen: and shal not we after so many tempests of this troublesome world, accept of our deliuerance, when the time is come? We are giuen to loue the world too much, and a great deale more then we should, being onely strangers in the same. Had we no farther expectation, but onely to enioy a state temporall, where wee might set vp our rest, as hauing here attained our chiefeest good, then might our departure from this world bee very grievous in deede, because our being and happinesse should ende together. But looking as we doe for a further condition, so permanent, so blessed, and death being the passage of entrie thereunto, there is no cause why man, if hee be thinke himselfe, should unwillingly set forwarde, when his

time of departure is at hande.
First remembꝛing it is the ordi-
nance of God, the course of
all flesh, and, as Iosuah calleth
it, the way of all the worlde.
what man is he (saith the pro-
phet) that liueth and shall not
see death? It is not proper to
any one, which is commo to all:
kings, princes, strong, valiant,
take parte with them in this
lot. There is no reason that a-
ny should looke to bee primi-
ledged in that wherein all with-
out exception must, will they,
nill they, submit themselves.
Secondarily, that it is a meane
to bring vs from a prison with-
out ease; from a pilgrimage
without rest, wee all see eu-
dently: and this made the Wise
man praise the dead aboue them
which are yet alīue, and prefer
the day of death befoze the day
of birth. surely for no other rea-
son, then for that in the one
we come into a vale of misery,
in the other we depart from it,

*Ios. 33. 14**Psa. 89.**47.**Ecc. 4. 2.*

departing

departing in the sayth of him, by whom we looke for a better state to come. Thirdly, this being the way for the obtaining so high a reward, we may steppe forth with confidence in his mercy, who now calleth vs by death to the participation of þe same. Why on Gods blessing should any bee loath that the soule should returne to him that gaue it? When the louing mother sendeth forth her childe to nurse, and the nurse hath kept it long enough: if the mother take her owne childe home againe, hath this nurse anie cause to grudge or complaine? how much lesse cause haue wee to shew any part of vnwillingnesse, that God shoulde take home this departing soule, the worke of his owne hands, the plant of his owne grafting, who first gaue it, and will be-foze all others most louingly keepe and tender it. There is none knowes the loue of a mo-

ther,

ther, but a mother. There is none knowes the loue of God, but God, who is lone. Wherefore wee are verie vnnaturall to our selues, if we should giue testimonie of discontentment, when our soules should be deliuered into his handes, who is the best preseruer of all. Where is our desire with S. Paule? To bee dissolued and to bee with Christ. Where is our complayning with the Prophete Dauid? That we are not yet come to appeare in the presence of God. Where is the longing of Saint Austen? to see that head which was crowned, those handes which were pearled for our sins. Had wee the loue and faith which these good men had, we should rather wish for the houre of our rest, then shewe any vnwillingnesse to departe when God is about to call vs hence. Shall naturall inclination ouer-rule the

*Phil. 1. 23**Psa. 42. 2**August.
Medit. 2.*

*Luc. 22.**42.*

force of Christian hope. Can we forget the prayer of Christ in the garden? Father not my will but thine be fulfilled. The starres by their proper motion are carried from the West to the East, and yet by the motion of obedience to the first Mouer, they passe along from the east vnto the west. The waters by their naturall course follow the center of the earth, yet yielding vnto the higher body. which is the Moone, are subiect to her motions. The motion of obedience to the will of God who is the first mouer, the higher bodie should drawe vs and al our desires, how contrary soeuer in nature: so here vnto all should yeelde themselves, and obediently follow. Those who by Alchemie will turne woyle metall into a more pure, must first dissolue the woyle: so if we will change our wills into the will of God, we must cleane dissolue them.

that

that his will onely may take place. When Christ in the Apocalips saith, I come quickly: the Saints replie; Euen so. Amen, come Lord Iesus. To shew whatsoeuer doeth please Christ, coulde not displease them, much lesse his coming, which is most ioyful to all that feare and loue his name. And here we may consider by this meanes of yeelding our selues meekely vnto God, wee haue occasion offered to shewe our subiection to his diuine pleasure: as Abraham had, when God commanded him to offer by Isaac his sonne, nay Isaac his only son, and Isaac whom he loued, and Isaac in whome rested all the hope of his blessed posteritie. Here was a conflict, wherein God would see which was strongest in Abraham, whether faith or fatherly affection. But Abraham, who is called the father of the faithfull, and so one that leaues his children

*Apoc. 22.
20.*

Gen. 22. 4

an example for the time to come, in this straight resigned his will to the will of God, stood not weighing so high a precept in the light scales or ballance of humane reason: but with hope contrarie vnto hope, proceeded to the accomplishment thereof. The Apostles of our Saviour Christ being willed to launch forth, and to passe vnto the other side of the lake, stood not casting timorous doubtles; as thus, this Genazareth is a dangerous passage; & euening dwelt on; we our selues plaine fishermen, none of the skilfullest Pilots: but when Christ commanded them, without more ado away they go. Now Christ bids vs to put off fro the shore of our earthly estate; what should wee but obediently set forward: at the other side is heauen, the haue of our hope. Again, seeing we must needs away, Si aliquando cur nō nunc, If wee must away, why not now? if not now, when? There

*Mar. 4.
35.*

is a time to bee borne (saith the
 wiseman, & there is a time to
 die: we came into this world,
 vpon condition to leaue it: weeld
 bp our liues we must w Co-
 drus that valiant Athenian, and
 that befoze the field be wonne.
 With the Thebane Captaine,
 let vs not care to change life w
 death, so the victorie may bee
 ours, & to say the verie truth,
 we haue no great cause to couet
 long life in this stony hearted
 world: we see some miseries, &
 wise men foresee moze, the righ-
 teous is taken away, from the
 euill to come: as God took Io-
 sias, because he shold not see the
 calamitie of the sinfull people.
 For our own estate in particu-
 lar, when decrepite age cometh
 which we so much wish for be-
 foze, and those fourscore yeares
 which is þ furthest hope of our
 strength. are wee not the com-
 bersome to others, & irksome to
 our selues? In the meane time,
 so many snares and engins are
 laid by the professed enemy of

man

2 Kin. 22.

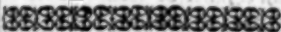
20.

Heb. 13.4

man to entrap mens soules, as
wee may with reuerence and
loue wonder at the mercy of
God in our deliuerie for the
time past, and peaceably accept
our passage into a place of true
securitie, now consequently to
enfray. Last of all. a remem-
brance of the place whither we
are going should take vs away,
as the Angels tooke Lot from
Sodome. It is vnto a cittie of
all continuance, Euen that citie
where our soules shall liue. Let
vs send our faith in beleauing,
our hope in expecting, (as Io-
sua sent messengers before) to
view that countrie which God
will giue vs. These messengers
will bring vs word, that eye
hath not seene, nor eare heard,
nor the hart of man conceived,
the high excellencie thereof,
which (me thinks) should moue
men to giue this world a wil-
ling farewell. To conclude
with S. Cyprian, let Pagans
and infidels feare death, who

never feared God in their life.
But let Christians go as tra-
uellers vnto their native home,
as children vnto their louing
father, willingly, ioyfully. One
thing (saith the Prophet) haue
I desired of the Lord, that I may
dwell in the house of my God all
the daies of my life.

Psa. 27. 4



The sixteenth Chapter.

*How they may bee induced to de-
part weckely, that seeme loath
to leaue worldly goodes, wife,
children, friends, or such like.*



While wee set our
affections vpon
earthly thinges
onely, we much
affect them, and
are loath to de-
part from them: but once ta-
king a taste of heavenly, we be-
gin to grow out of liking with

the

es, as
and
cy of
the
accept
of true
tly to
mem-
er we
away,
from
ttie of
at citie
Let
euing,
as lo-
ze) to
God
engers
at eye
heard,
ctured,
hereof,
d mone
a will-
nclude
agans
who
neuer

the basenesse of our former degrees, and bend all our affections to an earnest expectation of farre better. If we desire riches, Christ hath greater riches in another worlde, then all the empire of Alexander can yeelde, If honour, he hath greater honoꝝ then all the thrones of earthly Potentates can affoꝝde. (For our day in his house is better then a thousand.) If friends, heauen hath the glorious company of Saintes and Angels, who reioyce at our entrance into their common ioy: what more acceptable then good company, & together, ioyful company? The company is good where the righteous live for euer, ioyfull, where is nothing but a cheerefull singing of Alleluiah. For worldly possessions here we found them, & here we leave them. The time of our enioying of the is vncertaine, because we see them ebbing & flowing like

Apo. 19.

3.

the

the sea, and we do not possesse them as we ought, vnlesse we are readie at times best becoming vnto God to leaue them. But the losse of friends cannot be but grieuous vnto flesh and bloud; to leaue wife and childzen cannot but go neere the heart, where affection hath been rooted. Yea, but if we open the other eye, and see whether we are going to Christ that redeemed vs, and is nearer then all, we leaue pleasant delights, but receiue more pleasant by infinite degrees: wherefoze to vnburden our selues of all earthly cares, we may obserue this course, which is, to commend wife, childzen, friends, & such like in our humble prayers, vnto his protection, who can better prouide for them then our selues, who is a father of the fatherlesse, and taketh into his owne hand the cause of widowes & orphanes, which & ancient patriarchs well knowing at their departures frō the world

Psal 88.5

prayed for

for the blessing of God to come
vpon their posterities, and so
left them. Knowing that they
were but sent befoze them, who
should also follow after. Did
we rightly consider the mani-
fold grieuances, which euen our
chiefest Delightes, which wee
are so loath to leaue, haue often
brought vs, we should soone see
our departure from them to be
a departure from many cares.
The Sun though it be choere
full and warme, yet is it some-
times lesse pleasing, by reason
of scorching heate: the aire
though it be lightsome, yet is it
sometimes glomie and ouer-
cast. Our worldly delightes,
and whatsoeuer is here plea-
sing vnto vs, haue had often-
times much sower sawce. Why
then (saith Fulgentius) do wee
not forsake this want to attain
a future plenty? Of all other
wee neede not so much re-
spect the forgoing of worldly
possessions, which are (saith

*Fulg. ad
Theod.*

one: For these causes, rather to be dispised of vs, then to bee left with discontentment. First, for that they are vanities: Secondly, for that they are not onely vanities, but also deceits: Thirdly, because they are spinning, picking thornes: Fourthly, for that they are *arumina*, euen grieues themselves. Be it we vse them aright, we are but onely stewards: when the owner himselfe will haue it so, what should we els but with all contentment of mind forsake and leaue them? We came all of vs with Iob naked into the world; and with Iob, naked shall wee returne againe: onely our good deeds and our bad (as they say) beare vs company; *bona sequuntur, mala presequuntur*. A great conqueror of the world would haue his ensigne-bearer carrie forth *Linteam vestem*, a softe cloth or shewding sheete, saying: here is all, of all his conquests a worthy captaine doth

*Gen. 32.**10.**Psa. 143.**Mat. 6. 23*

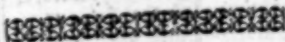
carie with him. Whither we come
as Iacob came to Laban; onely
by Gods pꝛouidence wee are
that we are. These heards and
diꝛges about vs. they are from
the mercy of God. Not plants
growing in our owne soile. not
vapoꝛs that did arise of vs. but
of the nature of influences that
from heauen are come vpon
vs: euery one sueth to God in
forma pauperis, foꝛ things ne-
cessary. wherfoꝛe the Prophet
David saith; Te dante, nos col-
ligimus, Lord thou giuing, we
gather: and therfoꝛe called
goods, because they are Gods,
his, and not our owne. Where-
by we learne with contentment
to leaue them, when the giuer
thereof shall of his bountie call
vs away to receiue better. But
is it possible wee should forget
whither we are going? where
should the members bee, but
where the head raigneth? where
should the heart be, but where
our heauenly treasure is?

Christ

Christ who is our treasure, is
in heauen, whither first our af-
fections ascend, and then wee
follow after. All these riches
remaine not, nor helpe in time
of need: they take their wings
often and flie from vs, and are
but straw and stubble, where-
upon wee may build no sure
foundation: And therefore we
need not so much care to so-
laker them. On the other side we
leau the society of men, and go
to that celestiall societie aboue
in heauen, where a multitude
of our good friends expect vs.
Our seperation each from o-
ther here, is only for a time, our
continuance together in the life
to come shall be for euer.

*Prov. 27.
24.*





The seuenteenth Chapter.

How the impatient may be perswaded to endure the paines of sicknes, and to die peaceable.



He conflict once begunne, the courage of the Captaine then, and neuer but then is experienced. When God doeth call his children to any crosse or calamitie, then begins the battell: then their blessed patience & meeke contentment is made manifest, or neuer: **Knowing** that all goes by his ordering, in whome wee liue, moue, and haue all our being, and that no Physician can be more carefull for the health of the bodie, then God is wont to bee for the health of the soule: how bitter soeuer the potion same, yet re-

ceiuing it

ceiuing it fro him who meanes
 vs so well. We should not but
 receiue with patient suffering
 whatsoeuer his mercifull hand
 shall reach vnto vs. My sonne
 (saith the wiseman) when thou
 compest vnto the seruice of
 God, prepare thy soule vnto
 temptation, and shrink not a-
 way when thou art tried, for
 whom the Lord loueth, him hee
 chastileth. Gold and silver are
 tryed in the fire, and acceptable
 men in the furnace of aduersity.
**If God will haue Moses to be
 a gouernor of his people, God
 will haue Moses to be cast out,
 and laid in the bulrushes by the
 riuers byrke. If God will
 haue Daniel to be a ruler vnder
 Darius, Daniel must lye for a
 time in the Lyons den. If God
 will haue Lazarus to bee in A-
 brahams bosome, blessed Laza-
 rus thy sores and sorowes
 soone ceased, but thy loyes are
 euermlasting. He that had seene
 Elyas persecuted by Iezabel; Su-**

*Eccles. 2.
 1.2.3.*

Exod. 2.3

*Dan. 6.
 16.*

*Luc. 16.
 20.*

*1. King.
 19.3.*

*Sus. A.**Job. 2.**Job. 12.**24.**Gen. 35.**18.*

fanna accused by two false cl-
ders: the holy man Job afflicted
from top to toe, would haue
thought God had little respect
ted their sincere worship and
reuerence of his name. Flesh
and bloud wold haue thought
their state most distressed: but
if wee stay a little and obserue
their patience, we shall see their
deliuerance not farre behind.
Should wee not departe the
worlde with a willing minde?
the faith wee haue or ought to
haue of our chaunging can tell
vs: *Nisi granum frumenti ca-*
dat in terram, & mortuum fue-
rit, that same fructum adferet
will not follow: The grains
of cozne must bee cast into the
earth, befoze wee can haue in-
crease of fruit. Although our
dissolution bee vnto nature a
paine full tranell; and therefore
it is, as Rachel said, *Benoni* an
effect of sorrowe, yet is the
same to Grace an offspring of
strength, and so counted Fi-

lius dexter, the sonne of her
power, to endure and suffer
somewhat, seeing the reward
of suffering is great, shoulde
bee lesse grievous unto vs.
Elias must goe to heauen in a
whirlewind: God will sende
Jacob an Angel to comfort him
in his journey, after all his
trouble with Laban: and God
will bring him home with a
boundance of increase at last.

God is faithfull, and will
not suffer his to bee temp-
ted aboue that they are able:
carrie a little the Lords lea-
sure, deliuerance will come;
peace will come; ioye will
come: shoulde it so much
griue any in time of sick-
nesse? Why Christ himselfe
went not by to glorie, but
first hee suffered paine. Crux
pendentis, Cathedra docentis;
Christ vppon the Crosse as
a Doctor in his chaire, read
to vs all a Lecture of pati-
ence. Whatsoever wee suf-

2. Kings

2. 11.

Gen. 32.

2.

1. Pet. 5.
10.

August.
mann.

Rom. 8. 13

fer, he patiently suffered more
for vs, and hath called vs
to his eternall glorie, that af-
ter suffering a little, hee will
make vs perfecte, confirme,
strengthen. and stablish vs,
which will bee a happie refre-
shing after all. That I may
(saith Saint Austen) after
this languishing life, see Christ
in glorie, and be partaker of so
great a good, what though
sickness weaken, labours op-
presse, watchings consume,
colde benumme, hate enflame:
nay though my whole life bee
spent in sighes, and sorrowes,
what is all to the rest that
shall ensue in the life to come?
The Apostle Saint Paule
counted these momentarie af-
flictions not worthy of the glo-
rie that shalbe shewed vnto vs:
wherefore seeing that after all
these sorrowes, we are going to
so quiet a haue, we may with
patience endure a time some
fatherly correction. Shall we

looke for a garland and neuer
set foot to runne the race? Shall
we with Iobs wife be content
onely to receiue good at the
handes of God, and no touch
of trouble? Dauid toke it not
wel whē the Ammonites ill en-
treated his ambassadoꝝ: these
afflictions are Gods ambassa-
doꝝ: to repine oꝝ grudge a-
gainst them, is to intreate them
euill. What should we but ac-
cept all thankfull, and in pea-
ceable manner departe this
world. It is said of Plato, a
heathen man, who at the point
of death amidst all his paines
was saide to giue the Gods
thanks that hee was boyne a
man, and not a beast; a Greeke,
and not a Barbarian. and so
quietly left the worlde. How
much more should the Christi-
an man with all gratefull re-
membrance of Gods goodnesse
to wardes him, of blessings re-
ceiued, of daungers prevented,
now patiently bequeath his de-

2. Sam.

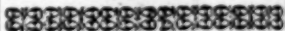
10. 4.

Lam. 3. 7.

parting soule into the handes of God, quietly enduring his transitorie triall. Sorrow may endure for a night, but ioy cometh in the morning. Be patient saith S. Iames: Behold the husbandman waiteth for the precious fruites of the earth, vntill he receiue the former & the latter raine: settle your harts, for the comming of the Lord draweth nigh. Take the Prophets for an example, if wee will reioyce as they now reioyce, wee must liue as they sometimes liued, and suffer as they suffered. If we looke into the proceedings of God with all his seruantes, wee shall see him chastening them for a time, and leauing them a little in the trial of their faith. The louing mother doth sometimes leaue the child, goes aside, and seeing the infant moaning after her, then she runneth and is wont to make the more of it. When God seeth to withdraw a little his

help from vs, it is onely to see whether wee will moane after him: which when he perceiueth we do, we are the more beloued of him, & withall our selues the sooner drawn by these meanes to the exercise of obedience, humilitie, patience vnto þe end whē the waters of the floude came vpon the face of þe earth, downe went stately turrets & towres; but as the waters rose, so the Arke rose still higher & higher. In like sort when the waters of afflictions arise, downe goes the pride of life, the lust of the eyes: in a word, all the vanities of the world. But this Arke of the soule riseth as these waters rise; and how too? euen nearer and neerer towards heauen. Wherefore to endure the paines of sickness patiently, being an example taken from all Gods children, as if a voice from heauen did testifie of the patient man. *Hic est filius meus dilectus, this is my beloued son,*

We may not forget in time of need so good a vertue, for which God hath a double crowne, the one our content here, the other hereafter of all continuance.



The eighteenth Chapter.

How they are to be comforted, who seeme to bee troubled in minde with a remembrance of their finnes, and feare of iudgement to come.

2. King. 6.
15.



When the seruant of the man of God saw the Citie Dothan to be compassed about with a multitude of enemies, he cries out to the prophet saying, alas maister, what shal we do? The sorrowful sinner considering the iustice of God, the severity of iudgemente, the malice of the olde Serpent, nowe all laying siege and batterie

unto

unto his departing soule, the
worlde forsaking him, his
friendes departing from him,
or at least sometimes weeping
by him, cannot but with com-
plaint say, What shall I doe,
which waye shall I turne? Let
vs sprinkle our heartes with
the blood of the Lambe, and
the destroyer shall not enter, nor
haue power to hurt. Let vs call
to minde the loue of God, in not
sparing his owne Sonne, which
the Apostle tooke as an argu-
ment of good consequence: if
he gaue vs his owne Sonne, how
much, will hee not giue vs all
things, and therefore mercie in
time of need. What heart is a-
ble to conceiue the diuine pro-
vidence from the beginning had
ouer man? One bringeth in
the three persons in Trinitie, af-
ter this manner, consulting
of his good. God the Father,
saith let vs create man, but be-
ing created will hee not fall a-
way? God the Sonne answereth

Ro. 8. 32.

reth though he fall away, I will redeeme him: but being redeemed will hee walke worthie of his calling; God the holie Ghost replieth, I will conserue him, I will sanctifie him. The Prophet prayes that the eyes of his seruant might be opened, which petition graunted, then hee sees that they were moze, who stood for them, then all the multitude which compassed the citie. Now may the sick with Apostles pray, Lord increase my faith. By which faith hee shall see that Christ with all his merits is for him, which is moze, and of moze efficacy, then the whole power of darknesse, that can oppose it selfe agaynst him. This blessed object of Christs merits, is alone able to reuine the fainting sinner, and make him argue his right against Satan, as thus: where is thy force thou roying Lion, hath not Christ weakened it? Wilt thou know my strength or might wherein I ouercome? It

is the blood of the lamb. Thus when like David, wee come to fight with Goliath, wee cast away Sauls armor, and al trust and confidence in our selves, & onely set forward in the name of the God of Israel. Doth the law indite vs of transgression? wee haue a supersedeas to stay that course, & our comission is vnder scale, to appeale vnto the throne of Grace. Doth it bring forth our debts bil, our answer is the obligatiō is cancelled, the booke is crossed, and the whole debt fully discharged. Doe the sins and offences of our youth now dismay vs? If we acknowledge our sinnes, saith S. Iohn, God is faithfull, and iust to forgive vs our sinnes, and to cleanse vs from all vnrighteousnesse. But doe a multitude of sinnes inuiron vs? & we see our selues great sinners? why Christ appeared first after his resurrection to Marie Magdalene to shewe that he brought comfort to the greatest sinners of all.

Gal. 3. 13.

Col. 2. 14.

1. Ioh. 1. 9

This

1. Tim. 1.

15.

This is a true saying, saith the
Apostle, That Christ came into
the world to saue sinners, where-
of I am the chiefe: as if **S.** Paul
put himselfe in the number, as
euery one shoulde, and say,
wherof I am one, nay the chiefe.
And here we may call to minde
that bottomles depth of Gods
mercie, who will bee called ra-
ther by the name of a father to
intimate vnto vs his loue, and
to encourage vs to call vpon
him in time of neede, whose
goodnes is diffusive, and com-
municable vnto others, whose
bountie is delighted in nothing
more then in doing good. And
is woont rather to giue great
then small things. God is not
such a one as Adam tooke him
to be, from whom when he had
sinned hee shoulde flee, or hide
him selfe for feare: but God is
such a one, to whom Adam, and
all that haue sinned, may haue
accesse with hope, and loue. The
seruants of Benadab, in the first

of Kinges, and the twen-
tieth, when they saw and con-
sidered wel their distressed case,
began to aduise their maister
Benadab after this maner: We
heare that the Kings of Israel are
mercifull, wherefore let vs cloath
our selues in sackecloath, that so
we may goe and find fauour in
their sight. If this mercifulnes
were a thing proper vnto the
Kings of Israel, what may
wee looke for at the handes of
him, who is the God of Israel,
before whom they that humble
themselves, shall questionlesse
find grace and mercie. My sin
is greater: no Cain, thou erreſt,
God his mercie is far greater,
couldst thou aske mercie. When
cannot bee moze sinnefull then
God is mercifull, if with peni-
tent heartes they will but call
vpon him. But come we vnto
Christ, the fountaine of al mer-
cie, there shall we find God in
his mediation onlie, great with-
out quantitie, and good with-

1. Kin. 20
31.

*Matt. 11.
19.*

*Luc. 18.
13.*

*Luc. 15.
22.*

out qualitie (as Saint Austen speaketh.) Christ in the Gospel was called of the Pharisees, by way of reproach, a friend of Publicans and sinners, and so was hee in truth and veritie. Neuer was there such a friend to poore sinners, & such Publicans, as he was, who strake his breast & saide, God be mercifull to me a sinner. The Parable of the lost sheepe, doth shewe this loue in seeking the lost sinner: the ioy of the Angels of heauen, ouer our repentance may much comfort vs, to cal for grace When the wandering sonne had consumed his fathers substance, but yet returned sorrowfully to acknowledge himselfe, the father saith not, whence comest thou, or where is now all thy patrimonie, but bring hither the new garment, & the fat calfe. let vs reioyce. my son was dead, and is aliue: Here was a welcome home that might amaze this

wandering sonne: though wee
sometimes lose the nature of
childzen, yet God doth neuer
lose the name and nature of a
father, a name of priuiledge to
his childzen. Wee crie Abba fa-
ther, a name of care and prot-
idence, your heauenly father
careth for you, a name of loue.
If you giue your Children
good things, how much more
shall your father in heauen giue
you, if you aske them of him.
And not onely a father, but our
father, which should wounde
our hearts, and kindle our affec-
tions in al distresses with com-
fort to ead vpon him. It may be
said also in this case as befoze
it was said of the affection of
a mother. There is none
knowes the loue of a father,
but a father, nor any the loue of
God, but God himselfe, who is
loue. That thou mightest bee
blessed O man: first bee crea-
ted ther: that thou mightest bee
recouered when thou wert
lost,

*Gal. 4. 6.**Mat. 6. 32**Luc. 11.**13.*

*Ios. 11. 36**Esa. 59. 4**Psal. 27.
12.**Luc. 10.
34.*

lost, then hee redeemed thee,
which redeeming she weth a
price paid for thy ransome,
which price was his dearest
bloud. When Christ wept and
shed some few teares for La-
zarus, the Iewes reasoned and
said, see how he loued him: but
when Christ shedde his owne
bloud for vs and that in great
aboundance, O see how he loued
vs. If hee bought vs with so
deare a price, will he refuse his
owne peniworth? If he sought
vs flying from him, shal he not
much more receiue vs when
we come vnto him? Can a mo-
ther, saith the Prophet Esay,
forget the child of her wombe,
yea though she do: yet will not
God forget his people. When
my father and mother forsooke
me (saith Dauid) the Lord tooke
me vp. We haue a good Sama-
ritan, that when the Priest, and
the Lewite left vs wounded, to
wit, the Law and figures there-
of passed by vs, hee bound by

our wounds, and paid for our curing, that we might be recovered vnto everlasting health. Our Ioseph is gone before to prouide for his brethren, was there euer such loue? Look how wide the East is from the west, so farre hath hee sette our sinnes from vs. May like as the pillar of clouds was set betweene the host of their enemies, and the tents of the people of Israel, that no harme might befall them: so hath hee set his prouidence betweene vs and all casualties, that no hurt should oppresse vs wee should be sutoz vnto Christ, and least our manifold sinnes shoulde make vs bashfull, he calleth vs vnto him, saying: Venite omnes qui laboratis & onerati estis, & ego reficiam vos, Come vnto me al that are wearie, and heauie laden, and I will refresh you. Did al the poore creatures come vnto the Arke to saue themselves? Did the Angels

Gen. 45, 5

Exod. 14.
20.Matt. 11.
28.

carrie

2. Cor. 3. 6

Ezec. 33.
11.

carrie Lot out of Sodome; and shall not wee come vnto him, who calles vs so louingly, and meanes no other but to bring vs vnto his euerlasting kingdome: Wherefoze let neither the multitude of our sins, the terror of the lawe, nor the feare of Gods iustice, discourage vs in time of distresse, Christ hath put the al to flight; as Dauid did the Philistines, by killing the killing letter of the lawe; who would not cast his burthen vpon him that doth desire to giue vs ease: As I liue, saith the Lord, I woulde not the death of a sinner. God woulde haue the sinners to die, but the sinner to liue, whose creatures haue nourished vs; whose prouidence hath preserved vs; whose mercies hath carried vs all along from our berie cradles vntill this day, whose watchfull eye hath deliuered vs from so manie dangers, both of bodie and soule:

haue

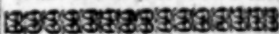
haue we had such and so many
 experiments of his loue, and
 should we now doubt thereof?
 Is the Judge become our ad-
 uocate and shall we feare to go
 forwards towards the throne
 of grace? The Spirit and the
 Bride say, come, and let him
 that is a thirst come, and let who
 soeuer will drinke of the water
 of life come freely. who shall
 lay any thing to the charge of
 Gods chosen? who shall con-
 demne. Christ at the right hande
 of God maketh request for vs.



The

Apos. 22.
 17.

Rom. 8.
 34.



The nineteenth Chapter.

Howe the sicke in the agonie of death, may bee prepared towards his ende.



A our life long
haue we liued
in a departure
& farewell fro
the worlde;
since our very
first entrance, wee were euer
drawing towarde our ende;
our pilgrimage is almost ouer.
When we approach towarde
the period of our course, what
else remaineth but a heartie
commending our soules to
God, and a comfortable expec-
tation of a better life to come,
when weaknes of humane na-
ture doth not affoord habilitie
to manifest our soules affecti-
ons, God shall accept at our

hands

handes the sending vp of our
 sighes and desires to heauen.
 who saide vnto Moses, why
 hast thou cried vnto me for this
 people. & yet we find that Mo-
 ses spake neuer a worde to shew
 that hee heard the secret suppli-
 cation of Moses heart. Ionas
 praied in the belly of the whale,
 when hee thought vpon God.
 Susanna in her distresse, when
 she lifted vphr eyes to heauen.
 Haue I not remembred thee,
 saith David, vpon my bed, and
 thought vpon thee when I
 was waking. And in another
 place, O Lord my heart is ready,
 my hart is ready, As if his trust
 was that God would accept the
 readinesse of his heart: where-
 fore the minde beating vpon
 a remembrance of Christes
 passion, shall mittigate in part
 the bodie's paynes. Nowe is
 the time that Timothie, a good
 soldour, shoulde fight, by
 Saint Paules example, a good
 fight, Keepe the faith, and so

*Exod. 14.
 15.*

*Ionas. 2.
 1. 2.
 Susann. 35.*

*Psal. 63. 7
 Psal. 108.
 1.*

2. Tim. 4.

finish his course, for after all there is a Crowne of glorie reserved for Gods children: This is the last Scene of all the Comedie. When a little brunt is overpast, troubles cease, but ioyes neuer cease. And therefore a good remembrance, that wee are going from the darkenesse of this worlde, to the lande of the liuing, Where is no night, no neede of the Candle, nor light of the Sunne: for God giueth them light, and they shal reigne for euermore. Hold thy peace Babylon (sayeth Epiphanius) and bee mute, O Sodome, because (that article) I beleene life euerlasting is cleere, and consequentlie, bringeth comforte to Gods departing Children. But let vs hearken to Christ himselfe, I am the Resurrection, and the life, (sayeth the Lorde) whosoever beleueth in mee, yea though hee were dead, yet shall hee liue,

*Epiph.
Epist. 323*

*IOAN. 11.
25.*

after all
of glorie
childre
one of all
a little
troubles
er cease.
remem-
are going
of this
e of the
night, no
nor light
d giueth
alreigne
thy peace
iphanius)
ome, be-
eleene life
and con-
comforte
Children,
to Christ
Resurrec-
, (sayeth
er belee-
nough hee
l hee line,

and

and whosoever liueth, and be-
leeueth in me, shall not die
for euer. **O** top of topes, wee
lay vs downe to sleepe, and
take our rest, to dwell in safe-
tie. And here wee may not
omitte to call to minde, the
manner howe Gods seruants
of olde haue shut vp the day
of their mortallitie. As first
that of Moyse, who after be-
holding the lande of promise,
blessed God for all his bene-
fites, blesseth the people, and
so dyeth. That of Iosuah,
who exhorteth Israel to feare
God, to stande stedfasttie in
all his ordinaunces, and so
mildly goeth the way of all the
worlde. That of Dauid, who
enioyneth Salomon his sonne
to walke in the waies of God,
that so hee might prosper in
whatsoener he tooke in hand.
That of Tobie, who called his
sonne, and his sonnes sonnes,
exhorting them to bee merci-
full, and iust, that it might

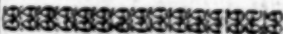
*Deu. 33.1**Deu. 34.5**Iosu. 23.**11.**Iosu. 24.**29.**1 Kin. 2.2**Tob. 13.8*

*AB. 7. 60**Euseb.
Hist. li. 5.
cap. 45.*

goe well with them . That of
Saint Steuen , who praying
for his persecuters , and calling
vpon the name of Iesus , fell a
leepe . And after this manner
haue the godlie taught vs to
depart this worlde . That of
Serapion , a good and faithfull
olde man (sayeth Eusebius) who
after receyuing the holie Eucha-
rist , moste meekelie departed
the worlde . How for things
transitorie , they leaue vs , and
we them , the soule onely remai-
neth to bee commended vn-
to God . If when thou art
going a iourney , thou woul-
dest be glad to commit thy tem-
porall goodes to such a friend ,
by whome thou mayest be sure
they shall bee well and safelie
kept , how much more may the
Christian man comfort him-
selfe in committing his soule to
the custodie of Iesus Christ
his Saviour , who will keepe
it sure and safe for euer ? Reu-
ben saide of Benjamin , when

Iacob was loath to let him go:
 Deliuier him vnto me, and I will
 bring him safelie home. So of
 Christ it may be more rightlie
 said: Commend thy departing
 soule vnto him, and hee will
 bring it vnto her long and bles-
 sed home.

Gen. 42.
 37.



The Twentieth Chapter.

*In what manner the sicke should be
 directed by those to whom this
 weightie businesse doth speci-
 allie appertaine.*



Amongest men,
 those whom God
 hath set apart to
 helpe distressed
 consciences, to
 loose or pronounce remission in
 his mercy, to blesse in his name,
 to teach his people, and to doe
 the good in times of need, parti-
 ly by matter of exhortation,

Num. 6.
 23.

and partly also by offering vp
in their behalfe deuout prayers
towards the throne of Grace.
In the visitation of the sicke, so
high a worke of mercie, they
are occasioned, if euer, to enter
most seruoullie into the exer-
cise of both. That care may
bee thought to bee of grea-
test importaunce, which is im-
ployed in helping them, who
be no way least able to helpe them
selues, and had neuer more
neede (God knowes) of ghostly
direction. There is nothing
which the sicke in these extre-
mities doe more desire agaynst
the naturall terrours of death,
and many troubles of consci-
ence, which at this time are
woont to assault them. It is
greatly to be wished, that like
as the serpent, that olde enemy
of mankinde, who the shorter
the time is, the fiercer his
wrath is, and chiefly intendeth
ruine vnto the heele. Is the
last part of mans life is at this

time busie: so those who in lo-
uing frede, and in feeding. loue
Christ his lambes, should now
bee most carefull to keepe
them from this deuouring Li-
on, and endeouore to p'ciet
them sounde in faith, hope,
and charitie, vnto the great
Bishop and Sheepleard of
their soules. Notwithstan-
ding that the good grace of
that spirite, which directeth
our highest proceedings, can
better direct a discreet and sober
Agent in this case, then all
foymes of direction whatsoeuer:
yet as in other duties, so in this
some aduertisements may bee
observed by those, who are con-
tent also to heare the aduise of
others. First therfore, death be-
ing that which all men suffer,
but not all after one soze, care
ought to be had answerable vnto
the disposition of the dying.
Tediuousnesse of discourse may
sone weary the weake partie.
few words, & those sometimes

Ioh. 21. 15

1. Pet. 2.

25.

1. Pet. 5. 8

in private well ordered, are wont for the most part to auail most. Impertinent speeches verie unfit, the presence oftentimes of those, who haue beene associate in follie, yea sometimes the presence of those who are nearest in alliance removed, is thought by graue iudgement to bee the fittest oportunitie for the giuing of soule counsell. bearing a simple and honest intent to doe good. A premeditated exhortatiō, after information taken of the disposition of the sick, is verie behoouefull, this loose and sleight hudling by of diuine matters, and sometimes of Gods mysteries themselves, doth often bring in contempt the high wisdom of holie Scripture, which but with all reuerence, watchfulnesse, and prayer, none should presume to search, and open. This disposing then of the sick vnto a Christian ende, being a worke

of such moment, they may proceede, to whom this shall appertain in this or the like manner.

And first:

1. **How** make a most sincere and humble confession of all his sinnes.
2. **That** he be content with all his heart to liue, or die, as it shall seeme good to God his diuine pleasure.
3. **That** hee bee resolved to make a heartie reconciliation with the worlde, desiring forgiveness, and forgiving all offences whatsoeuer amongst men.
4. **That** hee take in good part this visitation sent vnto him, to prepare him to die leysurable Gods seruant.
5. **That** hee wholie com-

Care is taken that the sicke

mend him to God his
mercie, in the onely me-
diation of Christ Iesus
his sauiour.

Secondarily.

Let care
bee had
that the
sicke may
be moued
to call to
minde

1 That all of what state or
condition soeuer must
depart this transitory
worlde.

2 That Gods children the-
roughout the volume of
holy scripture and exam-
ples of auncient writers
hane willingly preiudged
themselves at the time of
their visitation.

3 That Christ himself went
not vp into glorie, but
first hee passed through
death.

4 That the death of the ser-
uants of God is pre-
cious in his sight, and
that they rest from their
labours.

whether

These de-
maundes
may bee
proposed
to the
sicke.

The sicke
should be
willed se-
riously to
consider,

1 Whether he acknowledge
the faith of the holie
Trinitie, with the ar-
ticles of the Creede, and
in this faith be resolved
to live and die,

2 Whether he be sozie for his
sinnes, and aske God
forgiuenes, with a peni-
tent heart in the merits
of Christ Iesus.

To which confession, of
faith God sendeth him
this message, go in peace

1 That Christ came not to
call the righteous, but
sinners to repentance, he is
a sinner therfore for him.

2 That hee was the verie
lambe of God that came
to take away the offences
of the world.

3 That he is a refuge for all
them that be wearie, and
heauie laden.

4 That he is our righteous-
nesse,

5 That if he liue, he liueth
vnto the Lord, and if hee
die, hee dieth vnto the
Lord: whether he liue or
die, he is the Lords.

1 The Prophet Dauid,
Lord remember thy ser-
uant in al his troubles.

2 The Publican, God bee
mercifull to me a sinner.

3 The woman of Canaan;
Iesus thou sonne of Da-
uid, haue pitie on me.

4 Iob, I know that my re-
deemer liueth, and that
I shall rise againe, and see
God, not with other, but
with the selfe same eies.

He may
be reque-
sted to say
with

5 Saint Steuen: Lorde Ie-
sus receiue my spirite, &
to say: I am that wound-
ded man, blessed Samaritan,
heale me: I am that
wandering child, that is
not worthie to be called
thy son, father, make me
thy meanest seruant: I am

the lost sheep, O seeke & saue me; bring me home Lord vnto thy heauenly fold.

6 To mention the words of Christ vpon the crosse: Lord into thy handes I commend my spirit,

Let him
also say,
Iesus giue
me

1 Patience in my trouble.
2 Comfort in my afflictions
3 & Strength in thy mercies.
4 Deliueraunce at thy pleasure.

1 Not able to pronounce them himselfe, let the articles of the Creed be recited in his presence by some other: I belieue in God, &c.

If the sick
bee

2 Distempered, as the best may be, in burning fea- uers, and otherwise, choller shooting vp into the braine, and the malignant humour meeting with the bitall powers,

which

which may cause raving;
let him in fewe wordes
bee moued to remember
God, and the assemble
may softly pray by him.

3

Troubled with strange
visions, as good men
haue bene, beseech him
in the name of God, to
call to mind the aboun-
dant loue of Iesus
Christ crucified.

If the sick
be 4

Pensive and sorrowfull,
mention the ioyes of
heauen, whither he shall
go by Gods grace, and
the troubles of this an-
full world, which hee
hath often felt, and may
nowe very thankfully
leane.

Reade by
the sicke

The history of the passion.
Luke 22. 23.

The nine and twentieth
Psalm, Vnto thee O
Lord.

The 42. Psalm: Like
as the Hart desireth the
water streames, &c.

The 143. Psalm: Heare
my prayer O Lord.

The 14. Chapter of S.
Iohns Gospell.

The 7. Chapter of the Ap-
ocalyps.

The 15. Chap. of the first
Epistle to the Corinth.

If the sicke bee painefully grie-
ued or strangely visited,

1. Let not any censure him,
as Iobs friends, who thought
Iob an hypocrite because of his
affliction.

Iob. 20. 5.

Iob. 22. 6.

2. As those that sold our sa-
uour of the Galileans, who ind-
ged them greater sinners then
the rest, because the tower of
Siloah fell vpon them.

Luce. 13. 4.

3. As the Barbarians, who
denied S. Paul an euil man, be-
cause the viper claued vnto him.

Act. 28. 3.

4. Let none be glad when his
emie falleth, least the Lord
see it, and it displease him.

Prou. 24.

17.

Gen. 50.
19.5.

Let every one remember that
of Ioseph, Am not I also vnder
the hand of God?

Rom. 12.
15.6.

That of the Apostle in the
twelfth to the Romanes, Weep
with them that weep.

Eccles. 7.
35.7.

That of the Wiseman; Bee
not slow to visite the sicke.

1a. 5. 16. 8

That of S. Iames: Pray one
for another.

*A forme of leauing the sicke to
Gods protection.*

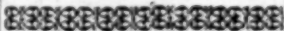


The Lord heare thee
in the day of trou-
ble: the name of
the God of Iacob
defende thee, send
thee helpe from his sanctuarie,
and strengthen thee out of
Sion.

Jesus Christ the Sonne of
the eternall God, put his ble-
sed passion betweene thy sinnes
and iudgement to come. God
the holy Ghost be thy comfort,
to and at thy end, Amen.

The sicke may sometimes be left to silent meditation, and apply himselfe thereunto in the name of the holy Trinitie.

Let him also sometimes commend himself to rest with these meditations.



A forme of prayer to bee used for the sicke, by them that are present.



Oft merciful Lord
wee are at this
present constrain-
ned to praye for
other, who are not
worthy to pray for our selues,
beseeching thee in the multitude
of thy mercies, to looke downe
from heauen, and behold thy
seruant here visited with sick-
nesse; enlighten his mind; pre-
serue his sence; continue thy
grace; allwage his paine; and if
it be thy good pleasure, prolong

his

his daies as thou diddest the
daies of Ezechias: if otherwise,
receiue him vnto thy Arke of
mercie. In the meane while,
giue him patience in trouble,
comfort in affliction, constan-
cie in temptations, and victorie
against his ghostly enemies.
Let the blood of thy deare sonne
wash and cleanse all the spots
and foulnesse of his sinnes. Let
thy righteousness hide and co-
uer his vnrighteousnes. Let
that topfull voice bee heard of
him: Thou shalt be with mee in
Paradise. Grant this O Lord
for the honoz and gloze of thy
holy name, through the same
Jesus Christ our only sauior
and redeemer, Amen.



A Prayer to be vsed by the
sicke himselſe.

I Lord Ieſus, who
art the reſurrec-
tion and the life,
in whom who-
ſoeuer beleeueth
ſhal liue though
he die. I neither deſire the con-
tinuance of this mortallitie, or a
more ſpeedie deliuerance, but
onely commend my ſelfe whol-
ly to thy Will. Doe with mee
moſt mercifull Sauioꝝ, accor-
ding to the riches of thy good-
nes: though thou haue I bene
holpen euer ſince I was borne;
it grieueth mee that I haue ſo
often offended thy goodnes, and
I am grieued that I griene
no more. Lord as an humble
ſuitoꝝ I appeale vnto the
throne of mercie, and there
begge at thy handes remis-
ſion of all my ſinnes in the
merites of thy bitter paſſion.

I offer

I offer vnto thee a penitent heart for the time past, and promise amendment, if it shall please thy diuine wisdom to continue on this my pilgrimage for the time to come, wherein I refer my selfe wholly to thy heavenly will, in hope of a better resurrection vnto euermlasting life through Iesus Christ our Lord, Amen.

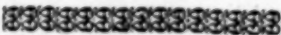
Another prayer for the sick.



Almightie and euermlasting God, maker of mankind, which dost correct those whom thou dost loue, and chastenest euery one whome thou receyuest; receiue O Lord wee beseech thee thy seruant here visited with sickness, distrusting in his owne merites, and trusting in thy mercies. Look vpon him O Lord, as thou dost

vpon

vpōn Ezechias; restore vnto
him his former health, if it bee
thy will, or otherwise giue
him grace to take this sickness
patiently, that after this life
ended in thy faith and loue, hee
may dwell with thee in life e-
uerlasting; vnto which life
prouise to bring him and vs
all thy humble seruants, for
thy infinit mercies sake, Amen.



The one and twentieth
Chapter.

*Wherein is laid downe the man-
ner of commending the sicke
into the handes of God at the
houre of death.*



GOd the father
who hath crea-
ted thee, God
the Sonne who
hath redeemed
thee, God the holy Ghost who

hath

vpōn

hath infused his grace into thee, assist thee in all thy trialls, and leade thee the way into everlasting peace.

Answer, Amen.

Christ that died for thee, keep thee from all euill.

Answer. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Answer. Amen.

Christ that loued thee so dearly raise thee body and soule in the resurrection of the iust.

Answer. Amen.

Christ that sitteth at the right hand of God in heauen, bring thee vnto everlasting ioy.

Answer. Amen.

God grant thy place may be in Abrahams bosome.

Answer. Amen.

God grant thou mayest behold thy blessed Samiel in the state of glorie.

Answer.

Answ. Amen.

God grant thy death may be
precious in his sight, in whom
thou art to rest for ever.

Answ. Amen.

A briefe forme of praier.



Most mercifull fa-
ther, wee com-
mend vnto thee
this thy seruant
the worke of
thine own hands. We commend
vnto thee his soule, in the me-
rits of Christ Iesus his rede-
mer. Accept O Lord, thine
owne creature: forgine we be-
sech thee, whatsoeuer hath been
committed by humane frailtie,
and command thy Angels to
bring him to the land of ever-
lasting peace.

Answer. Amen.

Preserue O Lord the soule
of thy seruant, as thou diddest
Noah in the floud.

Answ. Amen.

Preserue O Lord the soule
of thy seruant, as thou didst

Lot from the fire of Sodom.

Answer. Amen.

Preſerue O Lord the ſoule
of thy ſervant as thou diddeſt
Iob in all his aduerſitie.

Anſw. Amen.

Preſerue O Lord the ſoule
of thy ſervant, as thou diddeſt
the Iſraelites from the power
of Pharaoh, and the oppreſſion
of Egypt.

Anſw. Amen.

Preſerue O Lord the ſoule
of thy ſervant from the malice
of Sathan, as thou didſt Da-
uid from all his enemies.

Anſw. Amen.

Preſerue O Lord the ſoule
of thy ſervant, as thou didſt
Daniel from the mouth of the
Lions.

Anſw. Amen.

Preſerue

Preſerue O Lord the ſoule
of thy ſervant, as thou diddeſt
the three childzen from the ſie-
rie flames.

Anſw. Amen.

Preſerue O Lord the ſoule
of thy ſervant, as thou diddeſt
Elias from the false Prophetes
that ſought his overthrow.

Anſw. Amen.

Preſerue O Lord the ſoule
of thy ſervant, and deliuer him
as thou diddeſt thy Apoſtles
out of priſon.

Anſw. Amen.

From that ruefull darkneſſe,
Anſwer.

Deliver him O Lord,

From the paines of Hell,
Anſwer.

Deliver him O Lord.

From everlaſting maledic-
tion, Anſwer.

D

Deliver

Deliver him O Lord.

By thy nativitie,

Answer.

O Lord deliver him.

By thy crosse and passion,

Answer.

O Lord deliver him.

By thy descention into hell,

Answer.

O Lord deliver him.

By thy resurrection from
the dead the third day,

Answer.

O Lord deliver him.

By thy ascention into hea-
ven.

Answer.

O Lord deliver him.

Into thy merciful hands O
heavenly Father. We commend
the soule of thy servant now
departing: acknowledge wee
beseech thee a sheepe of thine
owne fold, a lambe of thy owne
flocke. Receive him into the
armes of thy mercy, knowing
the thing cannot perish which

is committed to thy charge, O
most mercifull Iesu receiue we
beseech thee, his spirit in peace :
Amen.

The blessing of the sicke.

Iesus Christ absolue thee
from all thy sinnes,

Answ. Amen.

Iesus Christ that died for
thee, put out all thy offences.

Answ. Amen.

Iesus Christ that calleth
thee, receiue thee into his hea-
uently kingdome.

Answ. Amen.

The Loyde blesse thee, and
keepe thee.

The Loyd make his face to
shine vpon thee.

The Loyd lift vp his coun-
tenance ouer thee, and giue thee
a ioyfull resurrection to life e-
uerlasting, Amen.

Depart O Christian soule
in the name of God the Father
who created thee: of God the
Sonne, who redeemed thee: of
God the holy Ghost, who san-
ctified thee: one living and im-
mortal God, to whom be glory
for ever and ever, Amen.

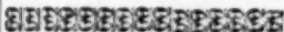
*A Prayer to be vsed by the assem-
blee at the time of the Christi-
an mans departure.*

Let vs pray.



O Almighty and e-
uerlasting God,
seeing it hath
pleased thee to
take this thy
servant out of
the miseries of a sinfull world,
vnto thy heauenly kingdome;
for which (Lord) thy name bee
blessed: make vs we beseech
thee, that yet remaine, mindful
of our mortalitie, that we may
walke befoze thee in righteous-

nesse and holinesse all the daies
of our life: and when the time
of our departure shall come, we
may rest in thee, as our hope is,
this thy seruant doth. that we
with him and all other depar-
ted in the faith of thy holy
name, may reioyce together in
thy eternall and euermlasting
glorie, through Iesus Christ
our Lord, Amen.



The two and twentieth
Chaprer.

*An exhortation to comfort those
who lament & mourne for the
departure of others.*



The vse mourning
for the dead, de-
cencie amongst
men, and Chri-
stianitie doth al-
low it; examples
of holy scriptures doe approue,

*Concil..4-
rela.3.sub
Leo. 1.*

Gen. 23.2

Sam. 25.1

Nomb. 20

29.

Iud. 16.

24.

Mac. 9.

20. 21.

as much. What more seemely then the performance of the dutie. whereby we give testimonie of naturall affection, in this solemne departure each from other. God hath neither made vs stockes nor Rones, nor given vs heartes which should haue no feeling when occasions offered, or times be-
seeming, require sorrowfull affections. In the contrarie, what more vncomely. then to vse mirth in the house of mourning. A very Heathenish manner was it thought to bee, by the decree of an ancient council. to sport at these motives to mourning. For examples in holy scripture, we find that Abraham mourned for Sarah: all Israel for Samuel: the people in the wilderness for Aaron their high priest: the inhabitantes of Bethulia for Iudith, that honorable widdow: the Machabies for their noble Captaine: Martha and Marie

for Lazarus their brother: the
women of Ieruzie for their
tender children, those young
infants: the twelve Patriarks
for Iacob their aged father:
Dauid for Jonathan his trustie
and faithfull friende. Nay
Christ himselfe saith Saint Le-
rome went not to his sepul-
cher without weeping eyes:
Neither hath this mourning
beene a light passion onely.

Great was the lamentati-
on that Iacob made at the
supposed death of his sonne
Ioseph, when hee said; I wil
goe vnto the graue to my
sonne sorrowing. Great was
the lamentation that Dauid
made, when newes was
brought him of Absalon his
ende: O Absalon, Absalon,
my sonne Absalon, I woulde
to God I had dyed for
thee.

Great was the lamenta-
tion which the widdowes
made for Dorcas, so good a wo-

Joan. 11.

31.

Mat. 2.

18.

Gen. 50.

14.

2 Sam. 1.

17.

Gen. 50.

14.

2 Sam. 1.

17.

*Ab. 9. 39**1. Thes.**4. 13.**Bern. in**Cant.**serm. 26.*

man full of good workes and almes, when they considered her bountie towarde them. And thus wee see the laudable custome and practise in mourning for the dead. When the Apostle forbad the Thessalonians to sorrow, he did not absolutely forbid all sorrowing, but onely after the manner of the Gentiles: *Nox culpamus affectum*, saith S. Barnard, sed *excessum*, We blame not the affection it selfe, but the excesse or want of moderation. We may not onely be moderate sorrow in the departure of others, but euen in the departure of the godly and well disposed themselves: for as good men often are, and, in regarde of their great misse in the world, where they had bene many waies helpfull vnto others. may be mourned for of many; which is a testimonie of their neede. who haue left but fewe such behinde: So is it a signe of

some

Some ill dealing amongst men,
When the poore and distressed
let them go away without any
lamentation at all. It was
saide by the Prophet Ieremie,
to Iehoiakin; So long as thy
father did helpe the oppressed,
did hee not prosper? And af-
ter hee addeth this, as a great
punishment to bee laid vpon
him, Well thou shalt die in
griefe of mind, and there shall
bee none to make lamentation
for thee.

The Apostle confesseth in
plaine wordes, that God had
mercie on him in sparing Epa-
phroditus, lest hee should haue
had sorrow vpon sorrow: to
shew that hee was not so vn-
naturall, but himselfe should
haue had feeling in such a case.
My sonne saith the wiseman,
poore sooth thy teares ouer
the deade, and neglect not his
buriall: whence wee may
gather, that funerall rites,
decent interring, requies,

Ierem. 22.

15.

Phil. 2.

27.

Eccles. 38.

16.

and
ered
hem.
able
our-
the
halo-
stab-
ing.
er of
arnus
d, sed
he af-
esse of
e may
orrow
g, but
of the
them-
often
f their
where
waies
may be
which
neede.
oe such
igne of

and seemly mourning, is not
unfitting the practise of those,
amongst whome all thinges
should bee done in order.

1. Cor. 14.

*Tobie. 14.
10.*

The Israelites in burying
so honourable their fathers
and Governours, did shewe
themselves a people of good
and orderly disposition. My
sonne (saith Tobie) when I
am dead bury me honestly. The
new sepulcher, the cleane lin-
nen cloathes, the sweete oint-
mentes, the assemblie of men
of reputation, shewed how
our Saviour was respectue-
ly regarded and entombed
with some solemnitie: and
sure these bodies, which haue
borne the temples of the holy
Ghost, and shall bee chaun-
ged at the day of doome into a
condition of glorie, should haue
that decencie performed as is
agreeable both to practise, and
conueniencie. Wherefoze not
to payd the dead after a Cynick
manner, comely burials, or

Christian mourning with moderation, is most inhumane, is a conceit to say truth, very barbarous. Notwithstanding this Christian sorrow, yet to sorrow as men without hope, is farre distant from the rule of faith; which tels vs, that the death of the Saintes is precious in Gods sight. They are at peace, and that their hope is full of immortallitie. He that said my sonne, Powre forth thy teares ouer the dead, said also comfort thy self. And surely for Christians of all others, who beleeue the resurrection vnto a better life, should raise vp themselves by faith, fro too too delectable passions. For as in all other things, so in this a moderation should be had. Haue we lost a good father, friend, husband, wife or children, we may say wth Iob. Dominus dedit, Dominus abstulit, The Lord hath giue, & the Lord hath take away, neither are they yet clean taken fro vs;

Psal. 116.

13.

Eccles. 38

17.

Iob. 1. 21.

*Cypr. de**mort. 1.**Aug. Civ.**Ioan. 14.**28.*

but gone a little before the
way, wherein wee must all
follow. Wee shall one daye
meete againe, at which mee-
ting (sayeth Cyprian) there
will bee no meane ioy, when
friendes come to reioyce toge-
ther. Our knowledg is now
but in parte, then shall wee
knowe as wee are knowne;
where Peter shall bee Peter,
and Paule shall bee Paule; and
many long since departed shall
(as some of the ancient fa-
thers say) bee knowne of vs,
that haue liued long after. But
of all other meanes of com-
fort, that happie hope of the
resurrection should raise vs vp
from ouer pensue thoughts.
Christ our Saviour before
his passion, when hee saw the
disciples sorrowfull for his de-
parture, which was so shortly
to ensue, saith vnto them; Let
not your hearts bee troubled, I
go vnto the father. So it may
bee said to those that mourne

for the misse of others, let not your minds be too much plunged in sorrow: those for whom you thus lament, are gone vnto their mercifull redeemer. It is saide of Enoch, because his soule pleased God, God tooke him away. It was spoken as a blessing to Iosias, that hee should bee gathered vnto his fathers befoze the captiuitie of the people came. Saint Ierome of unful times saith, Felix Nepotianus, qui hæc non videt, Nepotian is a happie man that liues, not to see this wicked world. When God ships his Noahs, it is signe there is a floud not farre behind. When God sends Angels to fetch his Lots out of Sodome, it is signe there is a punishment for the unful Cities shortly to ensue. When God takes Lazarus to Abrahams bosom, there is then no more penurie to endure. Wherefoze seeing we are all to passe downe the streame of mor-

*Ecclus. 4.**10.**2 King.**Hiero. ad Helio.**Gen. 7. 1**Gen. 19. 1**Luc. 10.**22.*

tallie, we may not thinke it so
straunge to haue experience
thereof. If we complaine of the
death of friends, we complaine
in effect that they were doome
mortall. Death is as the lines
drawne from the Center vnto
the Circumference, euen on
euerie part. Or as the bright
magistrate equall to all, which
may the rather moue vs to bee
content. The good meaning
doxorner, the sooner his debt
is discharged, the sooner is hee
at quiet. He that makes but a
short voyage, and is the soonest
at the haue of rest, is the soo-
ner also from daunger of ship-
wracke. We may not forget to
conforme our wills to the will
of God, as we daily pray, Fiat
voluntas tua. Thy wil be done.
The Wiseman praised the dead
aboue the liuing. And S. Iohn
pronounceth the blessed which
die in ϕ Lord, because they now
rest fro their labors. And there-
fore thir good estate now obtai-

Luc. 11. 3.

Apoc. 14.

13.

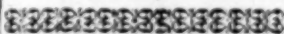
ned

ned should the rather moue vs
to remember their good. At our
entraunce into the worlde wee
brought with vs a subiection
vnto death. Againe, al sinned, &
therefore death goeth ouer all,
and returne we must to þ place
fro whence we came, this worlde
being our banishment for a time;
from which these blessed soules
now freed, would tell vs (were
they to return into these earth-
ly regions, which without con-
trouersie they do not) that they
with Mary haue chosen the bet-
ter part. We here with Martha,
are carefull about many things:
They haue þ one thing which
is necessarie, that shall neuer be
taken fro them. How to accept
of, and take in good part as we
may, the losse as we count it, or
rather misse for a time of friends
departed. The behauior of De-
uide in this case may be conside-
red, who when the childe was
sicke, fasteth, prayeth, pros-
tretch himself vpon the earth, but
hearing that Gods will was
accom-

*Luc. 11,**42.*

1. Sam. 12
19.

accomplished in the death of the childe, Dauid rose vp, cate bread, receiued comfort, as it seemed after all his sorrow: being demanded the cause of this diuersitie of behaviour, answered: While the child was yet aliue, I fasted and wept, for I said who can tell whether God will haue mercie on mee, that the childe may liue: but being dead, wherefore should I now fast, can I bring him againe any more? I shall go vnto him, but hee shall not returne vnto me. In the like case **Saint Barnard** being not a little moued for the death of one: I turned mee (saith hee) to praier, and weeping, at last I considered that God had done what seemed best in his diuine prouidence, what should more sorrowing auailer? Lord thou hast taken thine, none of mine, teares forbad mee to speake further: And so the good father resolved to rest content with the Will of God.



The three and twentieth
Chapter.

*Howe those that vndertake any
daungerous attempts, either by
sea or land wherein they are in
perill of death, should specially
before hand make theiueselves
readie for God.*



If those men, who
liue in times and
places of mosse
safetie, should, re-
specting the vncer-
taintie of humane condition,
thinke euery day of their last
day, which by little and little
will come vpon them: then
howe much more ought those
who enter into place of appa-
rant perill, vndertake attempts
of greatest daunger, stand vpon
their guard, and be well prou-
ided for to bee readie for God.

Heathen

*Ionas. 1. 6**Exod. 3. 5**Jud. 9. 1**Heb. 11*

32, 34.

Heathen men coulde tell Ionas, that in this case there was no other refuge but to flie vnto the assistance of some superiour power. Pharaoh himselfe coulde intreate Moyse to pray for him: how much more then shoulde those whose hope reacheth further then the sauing or preservation of a life mortall, entering into any attempt wherein they are in hazard. With Iudith, who first worshipped God with all deuotion, and then went forth for deliuerance of Bethulia. Faith and trust in God doeth not make men cowards, but rather addeth spirite and comfort in greatest assaults of enemies. By faith (saith the Apostle) Gedgon, Barac, Samson, Iephth, and also Dauid, of weake were made strong, waxed valiant in battell, turned to flight the armies of giants, who came against Gods people, with great force and multitudes. While

they

they were arming themselves with sword and shield. the manner of God his people was to arme them with deuotion, and a religious commending themselves either in life or death to Gods protection. When Balaac saw the people of Israel to prosper, more by their praying, then he could by his strongest forces, he would needs haue Balaam to curse them. Moses (saith S. Ierome) fought as well as Iosia against Amelech: for while Moses held vp his hands, Israel prevailed. Rufinus, and Socrates write, that Theodosius the Christian Emperour, in a great battell agaynst Eugenius, when hee sawe the huge multitude that was comming agaynst him, (and so in the sight of man there was apparant overthow at hand, he gets him vp into a place eminent, or in the sight of all the armie, falls downe prostrate vpon the earth, beseecheth

Num. 22.

5.

Iero. ad

Heliod.

Exod. 17.

11.

Rufi. Soc.

Eccle. hist.

God

Exod. 14
25.

God, if euer hee would looke
vpon a sinfull creature, to helpe
him at this time of greatest
need: suddenly there rose a
mightie winde, which blew the
darts of the enemies backe vpon
themselves, in such wonder-
full manner, as Eugenius with
all his host was cleane discom-
fited, who saw that the power
of Christ fought for his peo-
ple, and therefore cried in effect
as the Egyptians did, O, God is
in the cloude: or God fighteth
for them. Thus with faith and
constancie haue the seruants of
God gone forth against their
enemies with all deuotion, and
a thorough preparing of them-
selves either for life or death, as
it should best stande with the
good pleasure of God. For
those therefore that vndertake
any attempt, either by sea or
land, wherein life more then
ordinarie is endangered, let
them in the name of God, goe
forth with sonles prepared: for

in so doing, they remember themselves to haue a further expectation, then either the gaining, or loosing of a life temporal. Paratos inueniat, saith Eusebius Emisenus, extrema necessitas, quæ sæpe opprimit imparatos, Let extreme necessitie find them readie, which is wont to oppresse men vnprepared. In worldly affaires, wee oftentimes forget heavenly, & therefore good reason that in heavenly, we should also go aside from all earthly cogitations; and presenting our selues befoze God, commende in solemne manner our soules into his handes; which done, with Hester, wee may say: If we perish, we perish: now the will of God bee fulfilled. So therefore of preparing themselves before any attempt of daunger, it may bee said, as S. Iohn saith, Hic est sapientia: here is wisdom.

*Eus. Emis.
hom. 1. ad
Mon.*

*Hest. 4.
16.*

*Apo. 13.
18.*

Exod. 14
25.

God, if euer hee would looke
vpon a sinfull creature, to helpe
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need: suddenly there rose a
mightie winde, which blew the
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in

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*Eus. Emis.
lib. 1. ad
Mon.*

*Hest. 4.
16.*

*Apo. 13.
18.*



The foure and twentieth
Chapter.

*A brieife direction for such as are
suddenly called to depart this
world.*



Concerning pained
for the deliuerance
from suddain death,
somewhat hath
beeene before men-
tioned, and their hard cen-
sure who are euer hastie in
this cause to iudge others, in
part, answered. Nowe for
him, who vpon short warning
is willing to die, this brieife
direction may suffice. First,
let not the suddainnesse dismay
him, for that vnto a well dis-
posed man, it is no suddaine-
nesse at all, howe soone soeuer
hee departe. Secondarilye,
that God hath his pennie for

those

those that come at the eleventh
hower: and an acceptance
for the seruantes, that are
found stirring at the second or
third watch. He hath Para-
dise for him that will call in
his dying sittes. Lord remem-
ber mee in thy heauenly King-
dome. With Marie Magdalene,
to giue God at once the sacri-
fice of a sorrowfull spirit, shall
with Abell his offering, goe
bpwarde, and be acceptable vn-
to God. Wee must let this
little threede of life, twine out
vntill our clewe bee all ended.
When the Shippe is coue-
red with waues, Then helpe
Maister. When a good remem-
brance of Iesus Christ shall
not returne boyd: Abraham had
but an intention in his minde
concerning Isaac, to offer him,
and yet the Apostle to the He-
brues saith, By faith Abraham of-
fered vp Isaac: as if he had bin
done. When his intention was
good to doe it. Whereby we see

Heb. 11.

17.

that

Ansel.

that God doth accept a good meaning heart, which is all we can offer at these times. The mercie of man extends it selfe vnto his neighbour, saith the Wise man, but the mercie of God reacheth to all flesh; and both can, and will, saue in a moment: Wherefore this suddenesse, may not either giue occasion to others to iudge vncharitably, or vnto the patients theselues, to bee discōforted for want of time. Non nocet bonis, saith one, si subito moriantur, It dooth not hurt good men, how suddenly soeuer they are called away: so they depart when God calleth them; which time all must carrie. For as the pleasures of this world, should not cause vs to bee altogether addicted to the same: so also the miseries of life, shoulde not cause any, how deeply distressed soeuer, distrustfully to flie away; or desperately with Saul, to incurre his owne danger:

which

Which foule attemptes nature
herselfe doth abhorre: but chri-
stianitie vterly condemne. To
be any way accessarie vnto our
owne decay, or much lesse prin-
cipall, O God forbid. Lie vpon
that discontent, or faithlesse co-
wardlinesse, to run away, or to
flee, where no feare is: God is a
sure refuge, and wil neuer fail:
God is a present helpe in trou-
ble. We that brought vs into
the worlde, should haue the cal-
ling vs from the worlde. At
whose calling, we may mecke-
lie depart, as becommeth vs:
Abidge the time we may not,
we ought not, for all the af-
flictions that may betide the
sonnes of men. The lawes of
nations haue forbid in this
case the benefite of decent bur-
riall, to terrifie men from this
shamefull fact of casting a-
way themselves desperatlie.
At the verie motions wherof,
the true Christian is woont
to say, as Christ sayde vnto

the tempter in the wilderness:
Vade Satana, sauyde Sathan.
Thus therfore an humble sub-
mitting our selues to Gods
pleasure, and also a faithfull
commending our soules into
his hands, how soone soeuer we
are called to depart, is that di-
rection, which we should put in
practise by the assisting help of
Gods blessed grace.

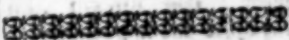
A praier to be vsed of any, who
findes himselfe troubled in
conscience, or disquieted
by euill motions.



Strengthen me,
O Lord, against
all mine enemies
both bodily and
ghostlye, that
they neuer bee
able to say, wee haue preuai-
led agaynst him. My spirite
is sorrowfull, my heart is
sadde and heauie within mee:
if thou be not my comfort, I
shal surely perish in my trouble.

For thy names sake, O Lord, haue mercie vpon mee, rise vp to helpe me: that hauing helpe in thee, I may withstand my mortall aduersarie, and say, depart from mee thou wicked spirit, that bringest euill thoughts and this detraction of mind, goe from me thou deceiver of man, thou shalt haue no part in me, for my sinner; Iesus standeth by me as a strong champion, and thou shalt flee away to thy confusion. I had rather endure all affliction, all punishment and infamie of the world, then consent to thy malicious motions: Be stil therefore thou wicked spirit, cease thy prouokements to ruff. I shall neuer assent vnto thee though greater troubles then these come vpon me, our lord is my light, my helpe, who shall I dread: he is my defender of my life, of who then shall I be afraid: Though an host of men set themselves against me, though infinite calamities ouercome mee, I shall not bee

discomfited, for why? God is
my helper and redeemer, in
whom I trust; he is my portion.
To whom be praise and honoꝝ
now and for evermore Amen.

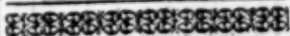


A prayer for a good departure
out of this world.



Eternall God,
and most mer-
cifull father,
seeing that the
daies of man
are as the
flower of
the field that soone fadeth; and
his time like a shadow, that
banisheth away: considering
we are all strangers as were
our forefathers, and have here
no continuing citie, make us e-
uermore, Lord, we beseech thee,
mindfull of our mortallitie, that
like wise virgins, we may pro-
vide oyle in our lamps, to bee

readie against the bridegrooms
coming, and that, carrying thy
good pleasure like watchful ser-
uants, we may bee so doing
whensoeuer the maister shal re-
turne. And when sickness sum-
moneth vs to bee gone, graunt
we beseech thee, that neither the
infirmities of the flesh, nor the
sharpnesse of affliction, nor any
other meanes whatsoever, re-
move vs from a true and stead-
fast hope, in the blessed passion
of thy deare sonne Christ Je-
sus. And when the houre of our
rest is come, graunt O Lord,
we may commend our selues
into thy handes, and die thy
seruants, to the glorie of thy
name, & comfort of our soules,
through Iesus Christ, Amen.



The five and twentieth
Chapter.

*A consolatory admonition for those
who are often overmuch grie-
ued at the crosses of this world.*

*Iohn. 15.
18.*



If the world hate
you, saith Christ
our saint and
to his Disciples,
you know it ha-
red me before it hated you: that
heauinesse might not dismay or
cast them downe without hope
of deliuerance: where he propo-
seth the one, he promisseth the
other. Blessed are they that
mourne, for they shall receyue
comfort: are not those happie
teares & all distilled fro the lim-
beck of a sorrowful heart. & shall
haue the hands of the sonne of
God himself to wipe the cleane
away: when al flesh saith Moses
had corrupted his wayes, it re-
penteth & lord he had made man,
that

Mat. 5. 4.

Apo. 1. 17

Gen. 6. 6.

that is, God was sozry that man created to so excellent an ende should himself destroy himselfe. Now God sends a deluge vpon y face of our earthy pleasures, these floods of teares extinguisht the heate of vnlawfull desires, cleanse the corruption of our sinfull lines, when all is ouerpast, there ensueth a calme. The church wel celebrateth solemn and sanctified feasts as publike memorials of Christs blessed birth, his resurrection, his ascension, & many others, befoze which feasts she appointeth the euening to be fasted: in this worlde we fast the euening, we shall keep holiday when we come to heauen: our lord & master Christ Iesus, as he did seldom laugh in the worlde, so did the worlde as seldom laugh vpon him. He teils his followers, they must become as little children, little children we know haue no other weapons to auenge themselves but their tears, and what other haue wee agaynst our crosses

Mat. 18

*Iob. 3. 24.**Hier ad
Iulian.**Exod. 3. 2.**Psal.**Ge. 19. 26**Luc. 17**29.*

of this worlde, but our sighes
and supplications sent vp to
God. Iob saith, Before I
cate I sigh: whose suffering
was such, that all which wee
doe or can suffer (saith Saint
Ierome) is in effect nothing.
We may not looke to find God
in the Gardens of Egypt,
whom Moses found in the tho-
nis bush of manifold tribulati-
ons To be without crosses, we
may rather wish then hope. The
golden worlde is gone wherein
men did ioy in nothing more
then in sinceritie and loue; now
this yron age of ours perideth
store of crosses, and vnconscio-
nable wrongs (such is the cala-
mitie of our time) wel, heauines
may endure for a night, but ioy
commeth in the morning. Wee
may not repine at these trials,
if we desire to solace our selues
in the vanities of this worlde,
our desires are vnlawfull. Lots
wife, her minde was vpon her
substance in Sodom, she looked

backward

backward, but she neuer looked forward againe. When with the spider wee haue exhausted our verie bowels to make a slender web, one puffe of winde carries all away: when we haue endeuoured to the vttermoſt to mount aloft, suddenly death doth clippe the winges of our soaring endeouours, and downe we fall. Did we looke backe and consider howe many are vnder vs, as wee are ouer readie to pry how many are aboue vs we should soone see our estate lesse greiuous th n the state of manie, who are as deare to Christ as our selues. But ease and pleasure is acceptable to flesh & bloud, which the world is woont to promise: Nabuchadnezzar, to drawe the people from Gods seruice to soule Idolatrie, caused the noise of instruments, to sound that so delighting themselves they might forget their obedience to God. But is it possible that any be-

Dan. 3.

10.

Gen. 39. 3

lights should draw him from God. for who the whole frame of the world was made: should base desires make man unfaithful vnto him from whom cometh all his good? Ioseph saide behold my master hath committed al into my hands, how then can I do this? As if he could not find in his heart to commit euil agaynst him, that had dealt so liberally as his master had done. For these worldes vanities wee may let them passe, what soeuer they promise, their pleasure is not permanent. when Iacob was hastning into his own country, Laban followed him & said, why didst thou not tell me of thy departure, that I might haue let thee go with mirth and melody: when his meaning was to haue kept him still in longer seruitude. But as Iacob did well, seeing Labans countenance once set agaynst him, to make ready to depart into his owne country: so when we shall finde

Gen. 31. 2

the world to frowne vpon vs
to make spæde and prepare our
selues to be gone. Notwith-
standing the people in the wil-
dernesse did drinke of the bitter
waters of Marah, yet in that
God appointed his angel to di-
rect them in their way, it was
a testimony he would bring the
into a better land. God hath
giue vs his spirit more then an
angel, for our guide, which may
beare witness to our spirits, we
were not created for this fraile
and momentarie state, but looke
for better things to come: in the
meane time no calamities of life
should make vs hate life, the
course wherof we may not slack
or hasten at our owne pleasure.
If it did so much reuolue & hurt
of distressed people, that one (as
that in vision only) should come
to see Onias who had been high
Priest, a vertuous and a good
man reuerent of behauior, & of a
sober conuersation, wel spoken,
& one that had bene ex:rc:scidin

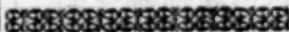
Exod. 15
23.

1. Mac. 15
12.

points of vertue of a childe, holding vp his hands to heauen, and praying for them: then to see Iesus Christ himselfe at the right hand of God, there to stand for vs; mercifull Lord, how can it not but raise vp our penitents? Elkanah said vnto Hanna, when she was soe grieved at the hard vsage of the world. *Quamobrem affligitur cor tuum, nunquid non ego tibi melior quam decem filii?* Why is thy heart grieved, am not I better vnto thee then ten sons? This was a speech of comfort to her troubled mind. But vnto the distressed man whose toy is in Christ crucified, may it not be said Is not his loue and mercie better vnto vs all then ten thousand pleasures of a sinful life? who hath saide to all feare and loue his name, In the world you shall haue affliction, but be of good comfort, I haue overcome the world.

Iohn. 16.

33.



The fixe and twentieth
Chapter.

*An admonition to all, while they
haue day and time before the,
to make speed, to apply them-
selves to this lesson of learning
to die.*



Seeing that all flesh
is grasse, and the
glozie of man, but
as the glozie of the
field, the grasse wi-
thereth, and this flower fade. h
away. How behouefull then
it is for all to apply themselves
to this lesson of learning to die,
the Apostle sheweth when
he exhorteth all to walke wise-
ly, because the daies are euill:
our spring is fading, our lampe
is wasting, and the tide of our
life is drawing by little and lit-
tle vnto a low ebbe, whatloe-

Esa. 40. 6

*Eph. 5. 15
16.*

uer we do, our wheele whirles
about apace, and in a word, wee
die dayly. Hence may we con-
sider, that health is the mart
where the prouident marchant
may lay for his store: Strength
is the safe time, wherein the
diligent husband-man may pro-
uide for harvest. See that will
neuer put on sackcloth, vntill
with Ahab he see Gods iustice
at hand, to require punishment
for his sinnes. He that wil ne-
uer begin to lue vntill he bee
readie to die, may wish one day
hee had bene better aduised,
when all the world cannot recal
opportunitie past. It is the ge-
nerall practise ofathan to
promise carelesse sinners time
enough: as racking blurers
are wont to giue day to pong
heires, from time to time, vntill
at last they wind their inheri-
tance from them. Wee know
not how dangerous it is to de-
ferre all vnto the last cast; As
I will not promise, so I dare

not presume (saith S. Austen) of
euening repenters. To make
all out of doubt, the best course
is to repent betimes. The holy
Ghost saith, Dum hodie appel-
latur, while it is called to day.
The world thought it selfe ne-
uer more secure, then whē they
were eating and drinking, whē
they were planting & building,
yet suddenly came the flood, and
ouerwhelmed all. The morning
was faire when Lot went out
of Sodome, & yet before night
were the Sodomites destroyed.
Nabuchadnezzar thought him-
self neuer more sure, then when
he had builded great Babel, and
yet while the word was in his
mouth, God pulled him downe
vpon his knees. The rich man
thought himselfe neuer more
likely to haue liued, then when
he had viewed his barnes; set
downe in his counting house,
& told ouer his bags, but yet
before twilight, his soule was
taken from him. We all know

*Heb. 3. 15**Luc. 17.
27.**Gen. 19.
23.**Dan. 4.
12.**Luc. 12.
20.*

*Esa. 55. 6.**Theod. in
Psal. sext.**Luc. 7. 14**Prov. 24.
16.*

what we haue beene, we know
not what we shall bee, or how
suddenly we shall be taken fro
all. Wherefore our Saviour ex-
horteth vs to agree with our
aduersarie quickly, to walke
while we haue light. And the
Prophete Esay, to seeke God
while he may be found. In hac
vita, saith Theodoret, locus est
gratix & misericordix, in illa
tantum iustitix, In this life
there is place of grace and mer-
cie, but in that other life of ius-
tice onely: which being so, had
we not need to seeke the Lord
earnely, as Iob speaketh? Our
Saviour in the Gospell saith,
Adolescens tibi dico surge,
Yong man, I say vnto thee a-
rise. As there is resurrectio ad
vitam gloriæ, a resurrection vn-
to the life of glorie: So is
there also resurrectio ad vitam
gratix, a resurrection to the life
of grace. Sinne is a fall: The
righteous falleth, saith the wise-
man: amendment of life is a re-

surrection

urrection, and Blessed are those that haue part in this resurrection. Sinne is a kind of death: the father saide of his riotous sonne, Filius hic mortuus erat, This my sonne was dead Sinne is a drowne oꝝ heauie sleepe: considering the season, saith the Apostle, it is now time to arise from sleepe. Newnelle of conuersation is a resurrection; and blessed are those that haue part in this resurrection. Christ when he rose, he rose early. Lazarus that lay foure daies, began to sauour. If we lie long in our sinnes, we shal waxe vnsauoye too. But with the women that came betimes with sweete odoꝝ vnto the sepulcher; we should bring our prayers and supplications, which are acceptable to the most high-est. Though wee doe not yet heare the trumpe oꝝ voice of the Archangell summoning all to iudgement, yet wee shall heare with these eares at the

Lut. 15.

31.

Rom. 13.

11.

Ioh. 11.

39.

Numb. 20
17.

day of doome, that doleful voice.
but vnto them that take heed in
time, ioyfull. Surgite a mortuis,
& venite ad iudicium; Rise
from the dead & come to iudge-
ment. Let vs not offer the first
of our vintage to the delights
of sinne, and serue God with
the last and dregges of our age.
Let vs not yeild the flower of
our life vnto the fowle affecti-
ons of sinfull nature, and re-
serue for God the very refuse
of our time. It is no conquest
to overcome a weake and feeble
enemie, to resist the pleasures of
the flesh, when nature it selfe is
decayed. Wee should consider
that our care is not so much
now what to do, as what one
day we may wish we had done.
Wherefore let men passe through
this wilde, as the people did
by the land of Edon, who one-
ly required to go through it,
but woulde make no stay at
all. What should wee set our
delights in this Edon: our pas-

sage though it, is all we should require. The chiefest matter wee are to attend, is the good houre of our departure. We see by experience, that the longer wee deferre the curing of wounds, the harder is their recovery at the last. The losse of time is verie precious, wee have no warrant for the least continuance thereof.

Make no tarrying therefore saith the Wiseman, to turne vnto the Lorde. Lose not any longer therefore *bonas horas*, good houres. *Quem sepe transit casus, aliquando inuenit*; This common case of all flesh passeth so often by vs, that at the last it takes vs too, as well as others: wee may not deferre a worke of such importance, but with all expedition proceede wee in the performance of the same. The Apostle S. Paul saith; Give your bodies a liuely sacrifice vnto God, your reasonable seruing

Eccles. 3.7

*Rom. 12.
1.*

day of doome, that doleful voice,
but vnto them that take heed in
time, ioyfull. Surgite a mortuis,
& venite ad iudicium; Arise
from the dead & come to iudge-
ment. Let vs not offer the first
of our vintage to the delights
of sinne, and serue God with
the lees and dregges of our age.
Let vs not peeld the flower of
our life vnto the fowle affecti-
ons of sinfull nature, and re-
serue for God the very refuse
of our time. It is no conquest
to overcome a weake and feeble
enemie, to resist the pleasures of
the flesh, when nature it selfe is
decayed. Wee should consider
that our care is not so much
now what to do, as what one
day we may wish we had done.
Wherefore let men passe through
this world, as the people did
by the land of Edon, who one-
ly required to go through it,
but woulde make no stay at
all. What should wee set our
delights in this Edon: our pas-

Numb. 20
17.

lage through it, is all we should require. The chiefest matter we are to attend, is the good houre of our departure. We see by experience, that the longer we deferre the curing of wounds, the harder is their recovery at the last. The losse of time is verie precious, we have no warrant for the least continuance thereof.

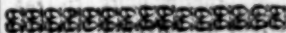
Take no tarrying therefore with the Wiseman, to turne vnto the Lord. Lose not any longer therefore bonas horas, good houres. Quem sepe transit casus, aliquando inuenit; This common case of all flesh passeth so often by vs, that at the last it takes vs too, as well as others: we may not deferre a worke of such importance, but with all expedition proceede we in the performance of the same. The Apostle S. Paul sayth; Give your bodies a liuely sacrifice vnto God, your reasonable seruing

Eccles. 3. 7

*Rom. 12.
1.*

Ioh. 1. 35.

of him, When we repent onely in our last extremities, we geue not a liuely but a dead sacrifice, not our reasonable, but our vnreasonable seruing of God. Wherefore, as Christ said, Walke while you haue light: so may it be said vnto euerie one; Repent while yet haue time.



The seuen and twentieth
Chapter.

The great follie of men in neglecting this opportunitie of time offered, so learne so die.



In many in the worlde as much abhorre the practise and course in the comon life of Seducers & Epicures, as they are wont to doe, their profession and name: then would God

be moze sincerely woꝛshipped
 then bee is : then woulde the
 time allotted vs to prepare our
 selues foꝛ the kingdome of hea-
 uen be better imploped then oꝛ-
 dmarily it is wont. We won-
 der at the old woꝛld, who foꝛ
 all Noahs foꝛewarning of the
 floud to come, yet repented not.
 We maruel at the Jewes, who
 had Chꝛist amongst them, and
 did not accept him : but wee
 can forget our selues, hauing
 as much warning as they: We
 haue Chꝛist amongst vs. Iacob
 said; Surely the Lord was in this
 place, and I was not aware of it.
 We haue time, and health, and
 grace, the light of his truth:
 Surely Gods goodnes is vp-
 on vs, and wee are not aware
 of it : wee neglect all, which
 neglect is dangerous. De-
 spisest thou (saith the Apostle)
 the riches of his bountiful-
 nesse and patience, and long
 suffering, not knowing that the
 bountifulnesse of God leadeth

Luc. 17.
 26.27.

Luc. 19.
 42.

Gen. 28.
 16.

Rom. 2.4

*1. Pet. 3. 9**Pro. 6. 6.*

thee to repentance. God is not
slacke, as some men count
slacknesse, but is patient to-
wards vs, and would haue no
man to perish, but would haue
all men come to repentance.
Wherefore (as Salomon sen-
deth the sluggard, so may we
sende the carelesse sinner to
schoule to the Emēt: For she
laboureth in the Summer,
and prouideth for the time to
come. I passed (saith hee)
by the felds of the thornfull
man, and found it full of bri-
ars and brambles, such is the
life of negligent people until-
led, all out of order. They
rope and riot out time, moving
God to sue them vpon an ac-
tion of wast. They spend their
golden daies of youth and pro-
speritie, as ill husbands wast
and spend their substance they
know not how, and are in a
manner so carelesse, as if God
were bound to bring them to
heauen whether they woulde
or no, thinking that all is so

sure

sure, as if there were no more
care to bee had. No, no,
S. Paule who knewe better
then all the deuils in the
world, can tell men howe to
dispose themselves to heauen.
Willeth euerie one, that thinks
he standes, to take holde least
he fall, yea to worke out
his saluation with feare and
trembling. The fall of the
Angels, the losse of Adam; the
reiection of Saul. If wee con-
sider what hath become of the
tallest Cedars in Lybanus,
wee cannot but with feare
thinke of our fraile conditi-
on. But what speake wee
of any one in particular; the
Iewes that ancient people of
God, the Churches of Asia,
which sometime flourished, to
consider how they are now
defaced and brought to ruine,
may make all feare unfull secu-
ritie; What? not possible to
erre? Saine Paul told the Ro-
maines themselves long since;

*Phil. 2.**2. Pet. 2.**4.**Gen. 3. 23**1. Sam. 26**Rom. 11.**20.*

Be

2. Pet. 1.
10.

Tract 33.
in Ioan.

Be not high minded, but feare.
Beatus qui timet, Blessed is the
man that feareth: our sinnes
may make a seperation be-
tweene God and vs. The
Iewes haue not onely erred,
but fallen away fro that God,
whose lone and care they so
long enjoyed. Make your ele-
ction sure (saith S. Peter) and
giue your diligence hereunto:
for if you do these thinges, you
shal neuer fall: Thereby shew-
ing, that our perseuerance in
the faith, and feare of God, is
dutie after free iustification in
mercie, which only he expecteth
at our hands. Folly therefore
is it to flatter our selues in a
fruitlesse course of life, and to
deferre time until it be too late:
If God offer grace to day saith
S. Austen, thou knowest not
whether he will offer the same
to morrow, & therefore now vse
it, if thou wilt vse it at all. The
light will shine when we shall
not see the closing in of that

day.

day, the evening will come, when we shall not see the breaking forth of the morrowe light. Lazarus after his want, Dines for all his wealth, sicut homines moriemini, and of the children of the most highest, saith the Prophet, ye shall die like men. Neither is that all, but as Saint Peter saith, Tanquam rationem reddaturi, which shall giue accompt vnto him which is readie to iudge both quicke and dead. When the secrets of all hearts shall be disclosed, when the foolish virgins shall crie Lord, Lord, open vnto vs: but it shall bee answered, and said vnto them, I know you not. But as for the wise virgins, which haue provided oyle in their lampes, they shall lift vp their heades and passe vnto that ioyfull marriage of the lambe. Now therefore to conclude with Saint Peter, seeing wee looke for such thinges: What manner

*Psal. 32.
6. 7.*

1. Pet. 4. 5

*Mat. 25.
12.*

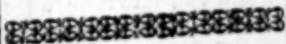
*2. Pet. 3.
11.*

of persons ought wee to bee, in holy conuersation and godlines? But it is *Durus sermo*, a hard saying, *Discite*, learne you: but it will one day be a harder. if men take not heede in time: *Discedite*, get ye hence, depart you. Dispatch therefore about this businesse of learning to die. the tide tarrieth no man: our going to such and such a Title is vpon condition, Si, if God will, if we liue, to set forward in time is best: these after wits are not so good.

It were to bee wished, that men at last would see their follie, and seeing it, endeavour to refoyme the same. A vaine thing is it for any to flatter himselfe with hope of continuance. We go to our beds, Christ knoweth whether euer we shall arise. For all this, one sinneth on another, and we neuer thinke that secret sinnes shall come to open iudgement. The carelesse guests made light

of their calling to come to the marriage of the kinges sonne, did they not find at last, when they were shut out, there was no resting with so great a king that sent for them? Christ offereth mercy (which is our last refuge) freely, willingly, vnto all: now is the accepted time: the flower of our age wil away apace: we may be prevented we know not how soone: death & iudgement hasteth: Shal we know these things, and neglect oportunitie? God forbid.





The eight and twentieth
Chapter.

Wherin is shewed that this learning to die may iustly moue vs to leade a Christian life in holy conuersation and godliness.



And y^e are the reasons which may stir vp and quicken our backward dispositions to the dutifull performance of that religious worship we all owe vnto God. To omit the promises, and those in mercy; the threatnings, and those in iustice, which the volume of holy scripture both often mention to this ende. Moyses to moue all the world to acknowledge God, he concluded no other argument but, these and

*Gen. 1. 3.
4. 5. 6.*

these

these are the workes of God: which the Apostle also in effect expoundeth, saying: That the invisible things of him, to wit, his power & Godhead are seene by the creation of the world. Eli-mah, to expresse God his Majesty, saith: Behold the starres. The Prophet David calleth all the creatures of God to praise God, as in deede they doe by their wonderfull order and decencie of motion. If all creatures serue God, then much more should man, for whom they were all created, and hee only for the honourable seruice of God. Come we vnto man his new birth, there he taketh his couenant peny, to serue his redeemer in holinesse and righteousness all the daies of his life. Consider we his iustification and sanctification: there wee finde him drawn by the cordes of loue, vnto this sweet poake of Christ. It is a Maxim in Morall Philosophie,

*Rom. 1,
20.*

Iob. 22, 32

*Psal. 148
2, 3.*

omne beneficium exigit officium, euerie benefit doth require a dutie. In nature where the Sun doth extend the beames of light, there the solide bodie hath a reflexe of heate. But that which doth often moue vs wee may remember (as we should neuer forget) the author of our health, our wealth, our peace, our prosperitie and all, if these moue not, we are inferior vnto the insensible creatures, if we should haue no reflexe of dutie.

Ancient histories make mention how much religious and deuout minded men haue desired to passe ouer their daies in this world in some quiet and peaceable course of life. It is said of Paphnutius, he betooke him wholly by this desire to the seruice of God. Iohn an Egyptian, of whom Saint Ierome speaking, wee haue scene: this Iohn (saith he) in the postes of Thebas

noore the Citty Ligo, liuing
so calme and angelicall kinde
of life, as is wonderfull,
wholly addicting himselfe to
liue and die in the seruice of
God.

Now therefore if the pro-
mises of grace and mercie in
Christ Iesus, if the great-
nesse of the rewarde layde
bpye for them that walke in
the way of Gods comman-
dementes, and keepe them
with their whole heartes,
(for is there not a rewarde
for the righteous? then might
they well say with the Pro-
phete; Sine causa lauimus ma-
nus inter innocentes, In vaine
haue wee washed our handes
amongst the innocente. If
promises I say, and those in
mercie cannot winne vs to
a iust remembrance of our e-
state to come; yet at least to
berinke our selues of this
reckoning day at hand should
somewhat moue vs in this case.

Psal. 73
12.

Luc. 16,
24.

The rich man in his scalding
torments hath a Discite ex me,
O learne of me to take hede in
time: for all that swimme in
worldly pleasures, in sensuall
delights, the conclusion where-
of is sorrow and paine, when
they shal say, would to God we
had neuer offended so graci-
ous a Lord: Would to God
wee had neuer neglected so fa-
uourable a time of grace: Wold
to God we had neuer followed
the follies of a sinfull life: the
banquet is pleasant, but the shoe
will proue deep and chargeable
after an euill course: and there-
fore if there be any consolation
in Christ Iesus, any comfort
of loue, any hope of mercy: if
there bee any feare of dread of
iudgement to come: consider
we of a future condition: pre-
pare wee our selues for a life
permanent; for an estate of all
continuance; and God of his
infinite mercy grant all grace so
to do. A speciall meane with

Gods good assistance to obtain this calme & peaceable course of life is to withdraw our selves from the inordinate and excessive cares of this world; from the too much delight in these earthly affaires, which is called by diuines. *πολυπαραμυση*, a multitude of worldly busineses. S. Iohn saith, Loue not the world, and we loue nothing els. Loue it so long as we will saith S. Ambrose, Quas non patimur tempestates? it will pelt us with stormes enough. We set our hearts on riches, do they make the possessors euer the quieter, euer the merrier? no verily and rich men know I speake true. Woulde wee vnburden our minds of some earthly desires, should we not find much peace & quiet, vndoubtedly we shold. Moreover, what doth trouble the world so much as a selfe desire to please our selves. When Elias fled before Iezabel there came a wind but the Lord was

1. Ioh. 2.

15.

*Amb. de
spe resur.*

1. King.

19. 11.

*Iam. 1. 17**Ioh. 14.
27.*

not in the wind: after the wind there came an earthquake, but the Lord was not in the earthquake: after the earthquake there came a fire, but the Lord was not in the fire: after the fire there came a still soft voice, and the Lord came with the voice: Where a calme and quiet life is, there God is. These tossing and troubleſome diſpoſitions, theſe fierie ſcorching humors, are they from that wiſedome, that is pure, peaceable, gentle, eaſie to be intreated, full of mercie and good fruities, without iudging, and without hypocriſie, as S. Iames ſpeaketh: it ſeemeth not, if we may, as we may (ſaith he) iudge the fountaine by the water: or that men would once frame themſelves to live religiously, to live peaceable. Chriſt ſaith, Pax cem relinquo vobis, Peace I leave with you, my peace I give unto you.

In the trial of the holy man

Iob, Sathan saith of him: hast thou not hedged him in? as of these bydues of Camelles, and hearde of cattell and children. Iob is so blessed, as if Iob should not blesse God. Iob were worse then a stocke of stone. Wee see amongst men, the Master requireth service, the Captaine fight. Hee that said, Da Cæsari quæ sunt Cæsaris, said also, Date Deo, quæ sunt Dei, Give vnto God that which is Gods: which is the reuerence and worship of his holy name.

The principall effectes therfore that this remembrance of our ende ought to worke in vs, is puritie and sinceritie of life, which doth not consist in some talkatiue shew of a mortified profession, but must bee done in truth and veritie. The Prophete Esay exhorting to the true fruits of contrition, doth not say Discite bene loqui, learne to speake

Iob. 1. 10.

Esa 1. 17

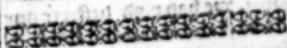
*Ioh 10.25**Mat. 20.8**Luc. 14.*

19.

well. but Discite bene facere,
learne to do well, apply your
selues to equitie, deliuer the op=
pressed, helpe the fatherlesse to
his right, let the widdowes
complaint come befoze you: it
was our Saviours owne rule;
The works that I doe, testifie
of mee. In like manner, the
works that procede from vs,
doe beare witnessse of vs. We
must not haue the voice of Ia=
cob, and the hands of Esau. We
must not doe as boat-men are
wont, who row one way, but
looke another: talke this way,
but liue the contrarie: no; as
foolish Marchants, who make
a little shew outward, but haue
bare storehouses beneath: but
our religious actions are they
that must shortly stand by vs:
the pennie is readie for the end
of the day, which is drawing
on apace: the sunne is long
since past the Meridian line, &
we know death will not be an=
swered with a Habe nos excus

latos, we had need bestirre our
selves, the time is not longe, &
we may remember whither we
are going. Follish virgines
thinke their oyle will neuer be
spent. Christ sayes, the children
of this world are wiser in their
generation. Are we so carefull
for the time to come, as com-
monly we are for the time pre-
sent? I wold to God we were.
Last of all, our continuance in
this world being onely a pas-
sage vnto that to come, should
mooue vs to meditate of the
ende wherefore God sent vs
hither. And the condition we
expect, when wee are departed
hence, which departure should
daily put vs in minde to es-
chew euill and doe good, to
feare God, and keepe his com-
maundements.

Luc. 16, 8

The nine and twentieth
Chapter.

*Wherein is shewed in the last
place, that a consideration of
Christ his second coming to
iudgement, ought to moue eu-
rie one to liue religiously, and
also to applie himselfe to this
lesson of learning to Die.*



The manifold rea-
sons before alled-
ged, may induce
the careful Chri-
stian to liue reli-
giously, & to learn to die, the in-
cutable necessitie of death is in
it selfe sufficient. For what Es-
culapius, or physician how skill-
full soeuer, can make mortall: ie
immortall. The radicall moy-
sture by little and little, will
flash so long with the wa-
sting Lampe. vntill at last

the light goeth out, the
lampe is spent, and so an ende.
God himselfe doth teach vs a
consideration of our mortall
estate, both by testimonies of
his sacred word, as also by ma-
ny spectacles before our eyes: so
that wee doe not onely heare
with our eares, but also behold
often with our eyes, both what
we are, and what we shall bee.
Many are the euents which
we may reade to haue befallen
others: the sudden end of Ana-
nias and Saphira; of Anastasius
whom the Church storied doe
mention, may moue the most
retchlesse to remember them-
selues. The Prophet Dauid
mentioning the sudden destruc-
tion of those which murmured
against God in the wilderness,
saith, While the meate was yet
in their mouthes, the wrath of
God came vpon them. Of which
very instance the Apostle saith,
These things came vpon them
for our example, and are writ-

Act. 5. 3.

4

Psal. 78.

32.

1. Cor. 10.

11.

ten to admonish vs vpon whom
the ends of the world are come.
If all this be not sufficient, yet
a consideration of Christ his
second comming to iudgement,
should at last moue euerie man
vnto a moste serious remem-
brance of the time to come.
That which the holy Ghost
doth set downe so often, and is
in scripture forceable expressed,
and that in too many places so
evidently laide befoze vs,
the holy Ghost doth thereby
shew, how diligently the same
subiect should bee considered of
by vs. Now what more force-
able expressed in the sacred vo-
lume, then is the second com-
ming of Christ vnto iudge-
ment, which is called a great
day; and such a day as neuer
was from the beginning of the
world: when the Sunne shall
be darkened, the Moone shall
not giue her light: when the
Stars shall fall from heauen:
when the voice of the trumpet

Isa. 2. 31

Isa. 3. 15.

Dan. 7. 13

Mat. 13.

24.

Lu. 21. 25

Mat. 24.

29.

Esa. 13.

10.

Ezra. 3. 2. 7

Jo. 5. 22.

shall

shall sound: when all the kindreds of the earth shall mourne: when they shall see the sonne of man come in the clouds of heauen, with power and great glorie: when the Sepulchres shall open: when the sea, and the earth shall giue vp their dead: when all the worlde, Kinges, princes, and potentates of the earth, shall appeare before the tribunall seate of Christ. (Blessed Lord) what a time shall this be. I knowe not (sayth Saint Chrysostome) what others doe thinke of it: for my selfe it makes mee often tremble to consider it. Doe wee not beholde from yeare to yeare the Sunne to yeeld lesse heat, wheres by the fruites of the earth doe lesse kindly ripen. **O** that we had hearts to meditate of this great comming of Christ to iudgement: then woulde wee soone for a full life past be auenged vpon our eyes, and wish with Ieremie, that our

heades

Apoc. 20.

13.

Mat. 16,

27.

2. Cor. 5,

10.

Rom. 14.

10.

Chrysost.

hom. 77.

in Mat.

Ierem. 9.

1.2.

heads were a fountaine of wa-
ter : then woulde wee say with
Demosthenes, yea euerie one
would soone answere, the first
prouocatio to euil *οὐκ ἀνέσταιμι*
μετάνοιαν ἐπέχουσιν, I will not
buie repentance so deare. To
flatter our selues with hope
of deferring of this time is all
in vaine. Talem te inueniet
dies Domini, qualem te reli-
quit extremus vitæ dies, *Looke*
howe the laste day of thy life
worth leaue thee, so shall
the day of iudgement finde
thee.

Who woulde not but ac-
cept of the fatherlie forewar-
ning of Christ our Saut-
our, by those many precedent
tokens, as sope-runners of
his coming? These are
both sayinges, and signes:
The sayings amongst other,
That for his elect sake, the
dayes shall bee shortened.
And beholde, I come quicke-
lie. For signes, the waxing

Mark. 13.
20.

Apoc. 12.
12.

calde of Charitie, the rising of
Nation agaynst Nation, the
abounding of iniquitie, with-
out further application, these
maye bee left vnto our silent
thoughtes. Was there e-
uer lesse loue? Where is that
Ionothan that loues Dauid
as his owne soule? Where
is that brightnesse of con-
science, when men rather for
shame of the worlde, then o-
therwise, abstaine from ex-
treame impietie. Howe ma-
nye with Iob embrace friend-
lie, but carye a malicious
heart to Amala. The Apo-
stle sayeth, That the latter
dayes shall bee perillous dayes,
for men shall bee louers of their
owne selues, couetous, bo-
asters, proude, cursed speakers,
disobedient to parents, vnthank-
full, vnholie.

The Philosophers can tell
vs, Nullum violentum est
perpetuum: That no motion
violēt is woont to bee

*Mat. 24**12.**Luc. 17**27.**2 Sam. 3**27.**2 Tim. 3**1.2.*

perma-

*Apo. 12.
12.*

*1. Sam. 6.
19.*

permanent. The Rainebowe as it hath a waterie colour, which may shewe vs what hath beenepast: so hath it also a serie, to signifie what is to come. Hathans fierce rage, may argue the shortnesse of his time: the coldnesse and barrennesse of the earth and trees, shewe the qualities of aged bodyes, or in effect tell vs, there will come a time, when we shall not have anie longer the vse of them. The decay of auncient families and houses, the defect of strength and stature, doe make vs daily see, this worlde is wearing away. That which is the flash of lightning, before the hideous clappe of thunder; that which is the mustering of an hoste of men, before a sadde battell, the same are these signes before Christ his second coming to iudgement. To bee curious with the Bethshemites, in pyping into Gods Arke, hath

borne

beene the follie of some men: to be calculating and skanning the day and yeares of that time, which is vnknewe vnto the Angels of heauen, is needlesse. For seasons of times, Non est nostrum scire, It is not for vs to knowe, for our appearance at that time before Christ to giue our account: Omnium est scire: It is for all to knowe, That the secretes of all hearts shall be revealed; that a generall audite shall be kept, Christ himselfe sheweth in the Parable, where the kingdome of heauen is likened vnto a certaine king, that will take account of his seruants. God will require a reckoning at our hands, of the time he hath lent vs, of the graces he hath given vs, of the blessings in this worlde bestowed vpon vs. When the rich mans steward in the sixteenth of Saint Lukes Gospel, sawe how the worlde was likeli to goe with him, to

*Mat. 13.**23.*

*Luc. 16. 3**Gen. 3. 9.**Gen. 4. 9.**1. Cor. 6.**19.**1. Pet. 2.**25.**Apoc 22.**12.**Mat. 12.**36.**VVis. 1. 9.*

Wit, that he must giue an account, it was time for him to call his witnes together, and so is it for vs all, if we haue any care of the account which will be required at our hands. In account for our selues: Adam vbi es? Adam where art thou? How hast thou walked in the commandements I gaue thee? In account for our brethren, Cain vbi est frater tuus Abel? Caine where is thy brother Abel? how hast thou vsed him? In account for our bodies: haue they bene kept as the temples of the holy Ghost? In account for our soules: whether be they fit to appeare in the sight of the great Cheeheard? In account for our woorkes: In account for our wordes: In account for our verie thoughts: it is most true God is mercifull, but wee cannot tell whether our sinnes will make a separation between God and vs, if we be not careful in time: a consideration hereof may be the compasse to
guide

guide our ship, the squire to
fraine our building, and may
cuermore moue vs to cast in
our mindes how to prouide for
a day to come. Now therefore
seeing our condition of life is
onely certaine in vncertaintie,
seeing our time passeth away, as
the prophet Dauid saith, as na-
th ng. and man disquieteth him
self in vaine: why do we not en-
deuor to attain a retired course
of life, & content our selues with
our calling, be it but meane a-
mongst men. We know assured-
ly after all our climbing, howe
we must, die we must, where, or
when we know not: one falleth
in his full strength, being in all
ease & prosperitie, another in
bitternes of his soul, and neuer
eateth with pleasure: both saith
Iob, sleepe in the dust, the stinke
balew shall be swept ouer them.
O good Lord that men woulde
sometimes consider this, leaue
the pursue of this troublesome
world, & follow Christ in mock-
nes, who is the way, the truth,

Iob. 21. 23

and

*Mat, 11,**29.**Gen, 48.**14.**Iam, 4.6.**Psa. 27.4*

and life : without the way we walke not : without the truth we know not : without this life we live not . We follow him in lovolnesse of minde ; the reward of this following is rest vnto our soules . Iacob laid the hande of blessing vpon Ephraim the yonger : and God (saith Saint James) bestowes the gift of grace vpon Ephraim too, that is to say, the loulier . The Apostle Saint Paule in euertie Epistle where he commendeth them to whom he wrote to grace , hee commendes them toynlike to peace : his vsuall stile is Grace & Peace , as if where grace is, there peace is : as where the fire is, there heats is . wherefoze , that same vnum petii of the Prophet, may be the vnum petii of euertie well disposed man : One thing haue I desired of the Lorde, that I may dwell in the house of the Lord . or serue him peaceablie all the dayes of my life . Noah was an

hundred yeres together, busse
about an Arke, to save him
from the flood, we have not so
long to labour, in framing a
peaceable and religious course
of life, which will one day be an
Arke for the bodie, and a taber-
nacle for the soule, when we
shall bee safe in deede. It is a
woyld to see the vnquiet dispo-
sition of some mens natures,
who are either whyning at
Gods prouidence, because they
haue not their owne willes, or
otherwise in bitter conflicts, be-
cause they will be euer in trou-
ble with men: did these consi-
der that the daies of their war-
fare are not long, and that they
are towarde an other woylde,
they coulde soone endeouour to
passe ouer that small time of
continuance, yet remayning in
moze quiet and contentment
both with God and man. Now
when wee heare that God is
iust, we learne to feare him, and
when we heare that he is merc-

*1. Pet. 3.**11.**Psal. 34.**13.**2. Pet. 3.**10.**Wis. 5. 1.**Luc. 21.**28.*

ciſull. Wee learne to loue him.
So that with feare . and loue,
we may go ſoꝝward froth ver-
tue to vertue , vntill we growe
vnto a perfect age in Chriſt
Jeſus: who is there that doth
not deſire to ſee good dayes:
Good dayes in deede, to wit, the
dayes of alleternitte , let him
eſchew euill, and doe good. For
the day of the Lord, that dread-
full day , it is reſembled to the
comming of a theef in the night:
well it may ſpoyle and torment
the careleſſe, and the retchleſſe:
but for the watchfull houſe-
holder, that expectes the com-
ming thereof, it ſhall paſſe a-
long by him , and neuer hurt
him. The iuſte ſhall ſtande
(ſaith the Wiſeman) with great
conſtancie, and they ſhall liſt vp
their heades , for their redemp-
tion draweth nigh. There is no
better counſell to bee giuen to
the worlde, then the counſell of
him, who came to redeeme the
worlde; Watch and pray con-

tinually, that you may be counted worthie to escape all these things that shall come to passe, and that yee may stande before the Sonne of man: go vpon his right hand, and heare that ioyfull voyce: Come ye blessed of my father, receyue the kingdome prepared for you, from the foundations of the worlde, vnto which kingdome Iesus Christ bring vs all, for his infinite mercies sake. Amen.

Luc. 21.

36.

Mat. 25.

34.







A shorte Dialogue betweene
Faith, and the *Naturall man*:
concerning mans estate in the
world, and his departure from
the world.

Faith.

In thy beleeve
rightlye ground-
ed? Natur. I
professe the name
of Christ. Fa. He-
uer tell me of profession. Dost
thou thinke of no other estate
but a bare continuance in this
world onely? Natur. Yes, I
thinke of an other worlde to
come, and also of my departure
from the life present. Faith. I
would to God thou diddest in

heart, in truth, and veritie ; for
 I feare thou dost deceiue thy
 self. Nat. Is howe I pray you?
 Faith. Because this is but a su-
 perficiall conceit. Natur. How
 know you that ? Faith. Ma-
 rie thy life is ledde in such secu-
 rittie, as if thou mindedst no-
 thing lesse, then þ time to come.
 Natur. But may I not take
 part in the pleasures of this
 world, and vse them when they
 are offered? Faith. Thou maist,
 for honest recreation : but vse
 the worlde, as if thou vstedst it
 not. Nat. I am of great birth
 and parentage. Faith. True
 honour is not of others, but of
 our selues. Nat. But my house
 is ancient. Faith. Then began
 it by vertue, & by vertue shoul-
 dest thou continue it. Nat. But
 my progenitors haue flouri-
 shed. Faith. True, but are they
 not gone the way of al þ worlde?
 and thou also must follow. Nat.
 But I am in the flower of
 youth. Faith. Yet remember

thy end, youth is but a flower
 that may soone fade. Nat. But
 there is nothing moze distant
 fro the end then the beginning.
 Faith. In the state of man, it is
 not so, wherein often we begin
 and end together. Nat. But I
 haue strength. Faith. Boast
 not of strength, some litle touch
 of sickness will make thee soone
 sroupe. Nat. But I am health-
 full. Faith. Health is a bless-
 ing, and therefore vse it well.
 Natur. But I live in great a-
 bundance. Faith. Then liuest
 thou in great care. Nat. But
 I live amidst many delightses.
 Faith. Then liuest thou amidst
 manie temptations, and there-
 fore take heede of them. Natur.
 But I am in high place. Faith.
 Then art thou in a slippery
 place. Natur. But I haue the
 gouernment of manie. Faith.
 Then art thou also seruant vnto
 manie. Natur. But I haue
 friendes. Faith. Trust not in
 princes, trust not in any child of

man, trust in God. Nat. But I haue riches. Faith. If riches increase let not thy heart vpon them. Nat. But I haue honozs. Fai. Then hast thou enuie also. Nat. But I am glorious in the world. Fa. Desire to be hid vnto the world, and knowne vnto God. Nat. But me thinks I am wel. Fa. How can that be, liuing as thou liuest, in a vale of tears. Natur. But I hope for peace of mind. Faith. Then must thou be a conqueror of thine own affections. Nat. But I haue much laid by for many yeares. Faith. So saide hee whose soule was suddenly taken from him. Nat. Is our state then in this world so vncertaine. Faith. It is. Nat. Then will I hope for the life to come. Faith. In so doing thou dost wel. Nat. But what shall I doe in the meane space? Faith. Loue God w all thy hart, with all thy soule, with all thy strength: and thy neighbor as

thy selfe. Natur. Seeing this
world is so variable, then I
bid all trust in earthly vanities
fare well. Faith. Lift vp thy
mind to God, in him onely is
thy eternall welfare.



A Dialogue betwixt *Discontent*
and *Hope*.

Discontent.



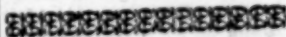
I am more mis-
erable then anie.
Hope. Others
are miserable to,
wee all lme in a
world of mis-
erie. Discont. But I more mi-
serable then any. Hope. Leau-
to complaine, deliuerance is of
God, who will nat faile them
that call vpon him. Disc. I am
in bondage. Hope. Remember
there will come a time of free-
dome. Disc. But I am poore
& helpeles. Ho. So was Lazarus,

who doth reioice in Abrahams
bosome. Disc. But I am
afflicted in body. Ho. So was
Iob, whom God loued. Disc.
But I am repproached in the
world, and I feare infamie. Ho.
Feare God: If the repproach be
true, craue mercy for thy fault
at his handes: If false, let
thy owne conscience comfort
thee. Disc. But I haue lost
the time. Hope. Indeed a great
losse, but it is neuer too late, so
that at last thou do well. Disc.
But I am destitute of friends.
Hope. God is thy friend, if thy
relie be vpon him. Disc. But I
am wearie of this toyle some
world. Hop. Heauen is the ha-
uen of rest. Disc. But I would
bee gone from it, I care not
how. Hop. Fie Discontent suf-
fer rather a world of torments,
then to be so faithles. Disc. But
I haue no other remedie Hope.
Call for grace: cast off this ab-
iect feare with vaine thoughts,
away with them: hearken not

to the shamefull intseiments of
 Sathan. Disc. But I am full
 of troubles. Hope. So was he
 in the worlde, that is in glozie,
 Disc. But death is verie grie-
 Ho. It is not so, but an end of
 grief. In sorrow thou shalt eat
 thy bread, untill thou turne to
 earth, as if then sorrow should
 end. Dis. But I am sorrowful.
 Hope. Sorrow may endure
 for a night, but ioy cometh in
 the morning. Disc. But I
 eate the bread of carefulnesse.
 Hop. So haue all the seruants
 of God done. Disc. But I
 haue often called, and see no
 deliuerance. Hop. God will
 send deliuerance, assure thy selfe
 at the last. Di. But I haue not
 the possessions & others haue.
 Ho. A competent measure of
 wealth, to retaine honest repu-
 tation in the world, is suffici-
 ent. Dis. But I ware in age.
 Hop. Then both the time of
 thy deliuerance draw on. Dis.
 But I am olde and crooked.

Hope. Then make an end with the world. Discon. But I am pained with sickness. Ho. The health of the soule is most to be desired. Discont. But I feare death. Hope. Thou needst not, for it shall not hurt thee, but make thy happie entrance into life. Discont. But I am loath to leaue the world. Hope. Why shouldst thou so be, seeing thou art going to liue with Christ. Discont. But I liue not in that pleasure I see others liue. Hope. Be content, remember to whom it was said, Sonne thou in thy life time receiuedst thy pleasure. Discont. But I am euer vnder the crosse. Hope. So must all bee who will follow Christ. Disc. But griefe is present. Hope. But the reward is yet to come. Disc. But I often want mirth in this world. Hope. God doth humble vs a litle by want of worldly mirth: but blessed are they who now weepe, for they shall reioyce: we thinke them

happie that here laugh: but
 Chyist saith, Blessed are they
 that mourne. Discon. Well
 Hope, seeing the case is such,
 and so full of comfort in times
 of distresse, whatsoeuer befall
 me, I will put my trust in
 God. Hope. Then assuredly
 thou shalt neuer faile, eyther in
 life or death, in this world, or
 in the world to come.



A Dialogue between Presump-
 tion and Feare.



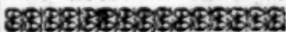
Presump. I am
 more holy then
 others. Feare
 So saide they
 who were most
 unholy. Presum. But I am
 not so prophane as I see many
 men. Feare. What art thou
 that iudget? Pres. But may
 I not glozie in my vertues?
 Fear. Glozie in God. Pres.

But

But I haue more graces then others. Fea. Dispile no man, thou knowest what thou hast bene, thou knowest not what thou shalt bee. Pres. But I haue better gifts the a number besides. Feare. Take heede, thou knowest not howe long thou shalt enioy them. Presu. But I am sure all is safe. Fe. So saide they who counted themselves children of Abraham, and are fallen. Pres. But I am wise. Fea. So wert thou, if thou didst not say so. Presump. But I am happie. Fea. S. Paul saith, let him that standeth take heede lest he fall. Pr. But I haue many daies to liue. Fea. No, thou hast no warrant for the least continuance. Presump. But I am strong and healthie. Fea. So haue many bene, and yet taken away in a moment. Pre. He thinks I should not passe away so soone. Feare. Why not, thou hast here no continu-

ing Citie. Pref. Wel, I wil
make lesse reckoning of the
world then I haue done. Fea.
Then shalt thou doe well here
& hereafter. Pre. Now I see my
follic in being so confident Fe.
Be carefull, bee carefull: too
much selfe loue and boldnesse
hath vndone many. Presump.
Well, I will not from hence-
forth glory in my selfe. Feare.
Let him that glorieth, onely
glorie in God, and know this,
that by how much the higher
thou art, by so much shouldst
thou be the more humble. Pre.
Nowe I consider my owne
frailtie. Feare. This consi-
deration will make thee poore
in spirite: and blessed are the
poore in spirit. for theirs is the
kingdome of heauen.





A short Discourse, wherein is shewed the great commendations of a peaceable course of life, vnto which course of life we are moued by a consideration of our departure hence.



Passe over the dates of this our pilgrimage in peaceable maner, is, and ought to bee our Christian honest care. The holy Ghost commanding vs to seeke peace, and to ensue it. It was Christs owne farewell from his disciples: My peace I leaue vnto you. And one of S. Pauls last exhortations vnto the Corinthians. Brethren be at peace, and the God of peace shall be with you. Amongst other great differences whereby Gods children are

*Psal. 34.
14.*

*Iohn. 14.
27.*

*2. Cor. 13.
11.*

discerned from the children of the world, this is not the least, that they are the children of peace. Saul that had an euill spirit, had an vnquiet and troublesome spirit, but Dauid that had a good spirit, had a spirite of peace. Amongst the punishments of Egypt, that of the flies was not the least, which would not suffer the Egyptians to rest. In like manner amidst this worlds felicity these combersome thoughtes are moit much to molest & worlds followers. The graces & flow from Gods spirit are resembled often vnto rivers and pleasant waters. These rivers abide not on the higher mountaines, but haue their course through the lowest vallies. It is want of humilitie that makes men so far from a peaceable state and condition of life. Our Sautour Christ exhorteth vs to learne of him to be humble and meke, that so wee may find rest vnto

Want of
humilitie
the cause
of an vn-
quiet life.
Mat. 11.
29.

our soules. Was it not follie in the Israelites, to desire rather to liue in the troubles of Egypt, then in the lande of promise, where they might haue quiet, and time to doe their sacrifices vnto God: The same is the follie of many, who choose rather to bee moiling in the worlde about ambitious and contentious practises, seeking reuenge and glorie rather then to retire a little to a peaceable state of life, wherein they might applie themselves to deuotion. **Protopos** make mention of **Arsenius**, who of a glorious **Senator**, became a great loue of **Christ**, and contemner of the worlde, who was also said to haue by a diuine spectacle, this aduertisement: Fuge, tace, & quiesce, **Arsenius** flee, be silent, & giue thy selfe to quiet or peace. The more we estrange ourselues from the loue of this worlde, the nether we draw to God: & if we draw nether vnto God (saith **S. James**) God will draw

draw neere vnto vs. The most
honourable state of life, is to
serue him: all our inferiour, ey-
ther pleasures or profits, for a
time like some small cloudes
passe to and fro, and are at last
dissolued into nothing. So we
haue as much water as will
carrie the ship, or with Iacob
food & raiment for this iourney:
let God be our God, and let his
benefits bind vs vnto him. In
quiet or troublesome life, is
their life who haue not knowne
the way of peace & may also fear
a time of trouble to come. To
line religiously and peaceably
before God and man, is their
Christian conuersation, whose
prayer is with the Prophete:
One thing haue we desired of
Lord, that we may dwell in the
house of our God all the daies
of our liues. If Christ did call
worldly men to labors, and an-
guish of minde, they might an-
swer as those in the Gospel:
Lord haue vs excused: but cal-
ling them to undertake a sweet
yoke,

Gen. 28.
20. 21.

Rom. 3.
17.

Luc. 14.
13.

poake, and promising rest vnto their souls, peace intervall in ? state of grace and peace eternall in the state of glorie : how can they but find in their hearts to come, being so louingly called : and to passe their time in that peaceable course, which true deuotion is wont to afforde the well disposed for their euerslasting good ? The bird, who for necessity is faine sometimes to haire vpon the earth, is notwithstanding for the most part soaring in the aire, where she tunes many a quiet and pleasant dittie. In like manner for necessities sake onely, our cogitations are sometimes on thinges here beneath : but our chiefe delight should be higher, where is quiet, and peace of conscience; where no distracting thoughts, which are wont to disturbe the louers of this world, do not come nere them: they are risen with Christ, and therefore seeke the things that are aboue where Christ sitteth

at the right hand of God. The deuout mans life therefore is angelicall, whose bodie wal- keth on earth, but his desire (as hath bene before shewed) are aboue in heauen. It is a wondrous case to see how apt men are to debates and quarrels, at the least offences; sometimes rather taken then giuen, their stomacks are aloft: they swell in malice, their heartes are so big; nothing will qualifie them, it is a disgrace they thinke to beare a little, or put by the least iniurie: the infinite, needles actions and sutes of law, which for some vile vnconscionable gaine, find some fit patrons abroad in the world, doe much nourish this vnchristian trouble, and troublesome life of Christian men, who should affect nothing lesse: they follow on their course from tearme to tearme, till at last Actio moritur cum persona, the action dieth with the partie: they can account a lease of one and twen-

1. Cor. 5.

tie yeares, as good (in a manner) as a state of thys liues: and they see time weares out the Councellour, his client, the assurance, and all, but no amendment at al is seen; were this well remembred, it woulde soone make men of another disposition, then for the most part they are: more patient, more peaceable, lesse contentious. Is there not a wise man to iudge betwene brethren? Wee haue (God knowes) but little time to spend in the worlde, what should wee desire more then to spend that little well, deuoutly towards God, peaceable amongst men? It was Iosephes counsell to his brethren, when they were returning to their owne country; fall not out by the way; go along together to your fathers house quietly as travellers, louingly as brethren. Let onely lone of the life to come moue vs to serue God. & bee at peace with our neigh-

boys, that so we may turne our
 good purposes to good practi-
 ses, our practises to custome,
 our custome to delight, our de-
 light to perseuerance, our per-
 seuerance to liue to God, and
 to die to God. For the bet-
 ter performances hereof, we
 should euerie day more and
 more ware out of loue with
 this combersome world. There
 is such a noise in the catching
 desire of riches, that we cannot
 heare the soft voice which cal-
 ls vs to deuotion. There is such
 a noise in mens deuises for
 maintenance of pride, as they
 cannot heare the soft voice
 which calls them to humilitie.
 There is such a noise in a mul-
 titude of earthie affairs, that
 we cannot heare the soft voice
 which calls vs to think of hea-
 uenly. we may be compared vn-
 to those men, who liuing nere
 the riuer Nylus, are said to be-
 come verie dull of hearing: we
 are so nere in affection to these

transitorie delights, as the prophetes trumpet-like voice will scarce bee heard to moue vs to contrition, for our sinnes: wee see the troubles of the world, and yet for all that wee make the world our paradise. Wee maruell at the rude and ignorant Indians, who for glasses and triffles, are saide to depart from the purest gold. But we neuer thinke of our owne follie, which is farre greater; who forgo the treasures of heauen for very bables, things of small or no continuance: nay which is more, with toyle we follow this meane traffique, as the spider that exhausteth her bowels to make a slender web, which is dissolued againe with euerie puffe of winde, it is enough to astonish any indifferent man, to see the worlds blindnesse in this: When men might bee more at peace, they neuer leave climbing vntill they take a fall, they looke vnto plea-

sures as they are coming to
 them, not as they are going
 from them, when they are
 wont to leaue trouble behind.
 It were to be wished, that men
 would once withdraue them-
 selues from vnnecessary cares &
 desires, in seeking too behe-
 mentlie the vaine riches and
 pleasures of this worlde, which
 are so much in request as they
 are. In so doing might they not
 passe ouer the dayes of their
 pilgrimage more peaceable,
 more religiouslie? They might,
 young men from the childe-
 hode in fearing God: old men
 now departing the worlde by
 giuing good examples vnto o-
 thers, all considering the state
 and condition of life it selfe,
 which is but as a flower. First
 it buddeth, then comes the blo-
 ming and flourishing, a little
 after it withereth, and is gone.
 Wherefoze man (saith one) may
 bee well greeted with a three-
 folde salutation. From childe-

hoode to thirtie, the greeting is, you are welcome. From thirtie to fiftie, the greeting is, you are in a good day. From that tyme afterwarde, Then God giue you a good departure. Nowe therefore gentle to accomplish this iourney, to passe from childehoode to youth, from youth to strength, from strength to olde age, from olde age to death: as certaine rivers, who are saide by a still soft course to runne through a part of the maine Ocean is a verie Christian and commendable condition of life, vnto which wee are mooued by a consideration of the vncertaintie of life it selfe. Vnto him that is able to direct vs in this course of life, to keepe vs that wee fall not, and to present vs faultlesse in the life to come, in the presence of his glorie with ioy, that is, to God onelie wise, with Iesus Christ our Sautour, and the holie

Ghost, three persons, but one
eternall and euermassing God,
be all honour, and glorie, and
power, and dominion,
both now, and for
euermore.

Laus Deo.





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